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Mahatma Gandhi Marg, Hazratganj
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अनुक्रम

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सम्पादकीय

'ऋतम्' का नवम अङ्क विद्वानों के हाथों में है। किन्हीं अपरिहार्य कारणों से यह अङ्क भी विलम्ब से ही निकल रहा है। पाठकों से पुनः क्षमायाचना करने के अतिरिक्त अब किया ही क्या जा सकता है।

जैसा कि पाठकों को पहले ही सूचित किया जा चुका है, प्रस्तुत अङ्क में पेरिस-निवासी प्रो० लुड्विक स्टर्नबाख़ द्वारा लिखित 'Unknown Verses Attributed to Kṣemendra' सम्मिलित है। यह लेख ही इतना विस्तृत है कि प्रस्तुत अङ्क में अन्य लेखों को सम्मिलित नहीं किया जा सका है। इसके लिए हम पाठकों तथा इन लेखों के लेखकों से क्षमाप्रार्थी हैं। साथ ही हम प्रो० स्टर्नबाख़ के प्रति अपना आभार प्रकट करना भी अपना कर्तव्य समझते हैं। सम्पादक-मण्डल के विद्वान् सदस्यों के सतत मार्गदर्शन से ही 'ऋतम्' का स्तर बना रह सका है। इसके लिए मैं इन मनीषियों के सम्मुख कृतज्ञतावनत हूँ।

Editorial Preface

Ninth Volume of the Ṛtam is in the hands of the scholars. Due to certain inevitable reasons this issue too has been unduly delayed. I cannot do anything else but to crave the indulgence of the readers.

As announced earlier, this issue contains a long article entitled 'Unknown Verses Attributed to Kṣemendra' by Prof. Ludwik Sternbach of Paris. This article is too big to accommodate any other article. For this I owe an apology to the readers and the authors of these articles thus excluded. The standard of the Ṛtam could be maintained only by the able guidance of the eminent members of the Board of Editors of the Ṛtam. I bow in gratitude to all of them.

AKHILA BHARATIYA SANSKRIT PARISHAD, LUCKNOW

Introduction

The Akhila Bharatiya Sanskrit Parishad, Lucknow was started under the inspiration and kind patronage of the late Acharya Narendra Deva, the late Dr. Sampurnanand and Prof. K. A. S. Iyer in the year 1951 and was registered under the Societies' Registration Act, 1860 in the same year. Since then it has steadily grown on and is now one of the prominent research institutes of Northern India.

The aims and objects of the Parishad are as follows:—

1. Propagation of Sanskrit language and literature;
2. Translation of works of Sanskrit literature in Hindi and other languages and their publication;
3. Editing and publication of Sanskrit, Pāli and Prākṛta manuscripts and of such published books as are either rare and out-of-print or stand in need of a critical edition;
4. Search and collection of Sanskrit, Pāli and Prākṛta manuscripts;
5. Establishment of Sanskrit libraries, reading-rooms and repositories;
6. Carrying on, encouraging and fostering research in all branches of Indology;
7. Establishment of contacts with Indian and foreign Sanskritists and Indologists and institutions where Indological studies are being carried on;
8. Taking such other steps as may be necessary for propagation of Sanskrit language and literature and for researches in Indology.

Activities

The Parishad is engaged in the following among other activities :—

1. *Running a Library and a Reading Room*: The Parishad possesses a library in the city of Lucknow at a place which is not far off form the main educational centres of the city. Besides manuscripts, the library contains a little over 10,000 printed volumes, of which quite a large number represent works which are now rare and out of print. Attached to the library there is a reading-room equipped with excellent seating arrangement. The library and the reading-room are made use of at an average by not less than 30 to 40 scholars every day, which is not a mean figure for a specialised library of this kind.
2. *Search and Collection of Manuscripts*: The Parishad has so far collected a little over 10,000 manuscripts, out of which some are on palm-leaf, some on birch-bark and the others on paper. Over 2000 of the manuscripts in the Parishad's collection are in the Śāradā or Kāśmiri script. The oldest manuscript in the Parishad's collection is of Vikrama Saṁvat 1452, corresponding to 1397 A. D., which was a little less than 600 years ago.
3. *Preparation and publication of Descriptive Catalogues of the manuscripts housed in the Parishad* : With financial assistance given by the Government of India the Parishad has already published in the First Series a Catalogue of 1304 manuscripts. Three Volumes of the Second Series comprising 4033 manuscripts have also been published and the fourth one is in the Press. The work of preparing a Catalogue of the remaining manuscripts is in progress. In fact, it is a continuing process.
4. *Preparing critical editions of old and rare works*: A book on astronomy entitled *Dhīkoṭidakaraṇa* was critically edited and published in No. 1 of the First Volume of the Journal along with an Introduction, English translation and notes. Another such work named *Bījagaṇitāvataṁsa* was also published with a critical Introduction in No. 11 of the First Volume. In the special number of the Journal comprising Vols. II to VI was published yet another work named *Bālā-Tripura-Stavanam*. *Bhaktistotra* was published in the VII volume. The Parishad also wants to take up the work of preparing a critical edition of the *Kathāsaritsāgara* with the help of all its extant manuscripts, one

of which is preserved in the Parishad's own collection. This manuscript, which is on birch-bark and in Śāradā script, is almost complete. The Government of India has got this manuscript laminated free of charge at the National Archives.

5. *Honouring distinguished Sanskritists and Scholars of Indology:* In September 1967 the Parishad brought out and presented an Abhinandana Grantha to Dr. Gopinath Kavirāja. A Special Number of the Ṛtam comprising Vols. II to VI was presented to Prof. K. A. S. Iyer to honour and felicitate him in July, 1976. A Felicitation Volume will be brought out in honour of Prof. Ludwik Sternbach of Paris in December, 1979 on the occasion of his 70th birthday. Other Abhinandana Granthas to be presented to some other very distinguished scholars are also in the Parishad's contemplation.

6. *Publications:* A list of the Parishad's publications is being given at the end of this Journal. One Smt. Lakshmi Agrawal has created an endowment for establishing a book-series in order to perpetuate the memory of her parents. Other philanthropists are requested to make similar endowments for perpetuating the memory of their near and dear ones.

7. *Holding of academic meets and seminars:* A meeting in which some scholar or the other delivers a speech or reads a paper is a weekly feature.

8. *Staging Sanskrit Dramas:* The Parishad has so far staged several Sanskrit daramas in the city of Lucknow. It also staged one Sanskrit drama in Varanasi and another in Ujjain. It wants to set up a permanent stage for such dramas but lacks the necessary funds.

9. *Research Work:* Research is one of the main functions of the Parishad, which is recognised as a Centre of Research for Ph.D. and D. Litt. degrees by the University of Kanpur. The library together with its manuscript-section is being equipped in such a way as to be most helpful in this matter. The publication of the present Journal is a step in the same direction and so was the publication of Kavirāja Abhinandana Grantha. The Parishad has been very fortunate in getting the services of Prof. K. A. S. Iyer to work as the Director of Research. Scholars wishing to do research under the auspices of the Parishad have the advantage of getting guidance also from the following :—

I. Dr. Satya Vrat Singh, former Professor & Head, Sanskrit Department, Lucknow University.

II. Dr. Kripa Shankar Shukla, Mathematics Department, Lucknow University.

III. Dr. M. L. Rastogi, Sanskrit Department, Lucknow University.

IV. Dr. J. P. Sinha, Sanskrit Department, Lucknow, University.

V. Pandit Ram Narain Tripathi, Oriental Sanskrit Department, Lucknow University.

VI. Dr. A. K. Kalia, Sanskrit Department, Lucknow University.

10. *Research Journal:* The Ṛtam is before the world of scholars and we are humbly proud of the acclaimation it has received from them.

11. *Sanskrit Magazine: Ajasrā* is a quarterly magazine of creative literature in Sanskrit. As many as eight issues have come out so far.

Management

The Parishad is managed by an Executive Committee consisting of very eminent persons.

UNKNOWN VERSES ATTRIBUTED TO KṢEMENDRA

Ludwik Sternbach
Paris

KṢEMENDRA AND HIS WORKS

1. Kṣemendra's contribution to the Sanskrit literature is undeniable. He was a versatile, proliphic and polymathic writer.

2. Information about his ancestry, the date of his literary activity can be gathered from his own writings and the introduction to the *Avadānakalpalatā* written by his son Somendra. From these data we know that Kṣemendra was the son of Prakāśendra, grandson of Sindhu (or Sindu) and the descendant of Bhogīndra and Narendra, minister of king Jayapīḍa of Kaśmīr; he was the brother of Cakrapāla. His father Prakāśendra was a rich man and a patron of Brāhmaṇa-s, so that Kṣemendra had a comfortable childhood in a well-to-do family. His teachers were Abhinavagupta, the author of the *Vidyāvivṛti*, with whom he studied rhetorics, Gaṅgaka and Sompāda. His other teachers, friends and pupils were: Rāmayaśas, a Brāhmaṇa at whose request he wrote the *Bṛhatkathāmañjarī*, the *Bhāratamañjarī* and the *Rāmāyaṇamañjarī;* his father's friends and pupils were : Nakka and Sajjanānanda (at the request of the latter he wrote his *Avadānakalpalatā*); Vīryabhadra, an authority of Buddhistic texts; Sūryaśrī, the scribe of the *Avadānakalpalatā;* Ratnasiṁha, his friend and his father Udayasiṁha; Lakṣmaṇāditya, his pupil; and Devadhra, probably also his teacher.

3. Some of Kṣemendra's works are dated[1]. And so, *Bṛhatkathāmañjarī* was completed in A. D. 1039; the *Avadānakalpalatā* was written in A. D. 1052; the *Aucityavicāracarcā* was written during the reign of his patron Ananta, thus not later than in A. D. 1063 and probably in A. D. 1059; and the *Daśāvātaracarita(kāvya)* was composed in A. D. 1066. We see, therefore, that Kṣemendra's literary activity extended from A. D. 1035 to 1066

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1. Kṣemendra used the Laukika era.

and that—as can also be seen from the list of his friends and teachers—he must have lived between A. D. 990 or 1000 and 1066 or 1070.

4. Kṣemendra was first a Śaiva, as also his father was; under the influence of his teacher Somapāda, he became a Vaiṣṇava and, probably, died as a Vaiṣṇava, for his last known work, the *Daśavātaracarita (kāvya)* completed in A. D. 1066, was written in the spirit of Vaiṣṇavism. But also Buddhism influenced Kṣemendra; he was the first who included the Buddha amongst the *avatāra*-s of Viṣṇu and his *Avadānakalpalatā* contains a collection of Jātaka birth-stories; they were written with the assistance of his Buddhist teacher Vīryabhadra and was supposed to be composed with the help of Buddha himself, who instructed him to finish the work after he has written three *avadānas* and left there the work unfinished.

5. We know that Kṣemendra wrote 39 poems (they are quoted here in alphabetical order):

1. *Amṛtataraṅgakāvya* (not extant; mentioned in the *Kavikaṇṭhābharaṇa*);
2. *Avadānakalpalatā* or *Bauddhāvaddānakalpalatā* or *Boddhisattvāvadānakalpalatā* written at the request of Sajjanānanda, completed in A. D. 1052; published in the *Bibliotheca Indica* (2 volumes), work 124, Calcutta 1888 and 1918[1] and in the *Buddhist Sanskrit Texts*. Darbhaṅga, 1959; partly translated by Nobin Chandra Das, Calcutta, Hare Press, 1895;
3. *Avasarasāra* (not extant; mentioned in the *Aucityavicāracarcā*);
4. *Aucityavivekaracārcā* completed during the reign of king Ananta, i. e. not later than in A. D. 1063 (probably in A. D. 1059), published in KM. I., pp. 115-60, HSS. 25, Kṣ(RP) pp. 11-62; translated into English in SKS. pp. 118-172;
5. *Kanakajānaki-nāṭaka* (not extant; montioned in the *Kavikaṇṭhābharana*);
6. *Kalāvilāsa*, critically published and translated into English by P. Lapanich (Xerox University Microfilms, Ann Arbor, Michigan, 1974[2], KM. I., pp. 34-79, Kṣ(RP) 219-271, translated into German by R. Schmidt I-V in *Festgabe ehemaliger Schüler zum 70 Geburtstag des Professor Ernst Mehliss in Eisleben*. 1914; and WZKM (VI-X) 38. 406-435[3];

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1. *A Collection of Legendary stories about the Bodhisattva by Kṣemendra with its Tibetan Version called Rtogs brjod dpag bsam hkhri Śiṅ by Śoṅton Lochāva and Paṇḍita Lakṣmikhara* by Sarat Chandra Das, Vol. I-II for the *Bibliotheca Indica,* Work 124, Baptist Mission Bibliotheca Indica Press, Calcutta 1888 (Vol. I), Calcutta 1918 (Vol. II).
2. In the present study references to the *Kalāvilāsa* refer to this text.
3. Cf. J. J. Meyer, *Altindische Schelmenbücher* I. *Lotus Verlag*, Leipzig, pp. XI ff.

7. *Kavikaṇṭhābharaṇa*, published in KM. IV., pp. 149-169, HSS. 24, Kṣ(RP) pp. 63-84, translated into English in SKS. pp. 91-117. Cf. J. Schönberg, *Kschemendra's Kavikaṇṭhābharaṇa*, Wien 1884 and in *Sitzungsberichte der phil-hist-Klasse der kais. Akademie der Wissenschaften* CVI B. 1 Hft., Wien 1884[1];
8. *Kavikarṇikā* (not extant; mentioned as a work on poetics in the *Aucityavicāracarcā*);
9. *Kā lambarīkathāsaṁkṣepa* (not extant);
10. *Kṣemendraprakāśa* (not extant);
11. *Caturvargasaṁgraha*, published in KM. V. pp. 75-88 and in Kṣ(RP) pp. 119-134[2]; cf. Om Bajaj, *The Caturvargasaṁgraha of Ksheme-ndra—A Study* in *The Vikram*, Journal of the Vikram University *Ujjain 5.41; pp. 51-8*;
12. *Cārucaryā(śataka)*, published in KM. II. pp. 128-138, Kṣ(RP) pp. 135-144, Gupta Press, Calcutta, 1907, 1910 and 1966, Minto Press, Chittagong, 1913, Kamalā Press, Coconnada 1925, Madras 1927, etc.[3];
13. *Citrabhārata-nāṭaka* (not extant; mentioned in the *Aucityavicāra-carcā* and the *Kavikaṇṭhābharaṇa*);
14. *Jīmūtavāhanāvadāna* (not extant; probably an extract from the *Avadānakalpalatā*);
15. *Darpadalana*, published in KM. VI. pp. 66-118, Kṣ(RP) pp. 145-206; translated into German by R. Schmidt in ZDMG. 69, pp. 1-59; (cf. B.A. Hirszbandt, *UeberKschemendra's Darpadalana* St. Petersburg 1892, Om Bajaj, *The Darpadalana of Kṣemendra. A study* in PO. 27-3-4, pp. 69 ff.);
16. *Dānapārijāta* (not extant);
17. *Daśāvatāracarita* (*kāvya*) completed in A.D. 1066, published in KM. 26; cf. O. Botto, *Il poeta Kṣemendra e il suo Daśāvatāracarita*, Torino 1951;
18. *Deśopadeśa*(*kāvya*), published in KST. 40 and in Kṣ(RP) pp. 273-306; third lesson translated and commented upon by L. Sternbach in PO. 25.8-19; cf. J. R. A. Loman, *Types of Kashmirian Society in Kṣemendra's Deśopadeśa* in *Brahmavidyā* 31-32; pp. 171-184; Om Bajaj, *Kṣemendra as a Social Reformer in the Deśopadeśa* in JOIB. 13.3 (1964); pp.221-231;

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1. Cf. G. Bühler in JBBRAS 12 Extra No. 46.
2. Cf. P. Peterson, Report 1882-83, p. 5.
3. Cf. P. Peterson, Report 1882-83, pp. 4-5.

19. *Narmamālā*, published in KST. 40 and in Kṣ(RP) pp. 307-346; cf. J. Naudou, *Aspects de la vie économique et sociale au Kaśmīr médiéval; thèse complémentaire pour le doctorat ès lettres présentée à la Faculté des Lettres et Sciences Humaines de l'Université de Paris* (n. d.);
20. *Nītikalpataru*, critically edited with a preface by V. P. Mahajan, Poona, BORI, 1956;
21. *Nītilatā* (not extant; mentioned in the *Aucityavicāracarcā*); possibly identical with the *Nītikalpataru*, but unlikely;
22. *Nṛpāvali* or *Rājāvali* (not extant list of kings; mentioned in the *Rājataraṅgiṇī* 1.13[1];
23. *Padyakādambarī* (not extant; mentioned in the *Kavikaṇṭhābharaṇa*);
24. *Pavanapañcāśikā* (not extant; mentioned in the *Suvṛttatilaka*);
25. *Bṛhatkathāmañjarī*, compiled in A. D. 1037, written at the request of Brāhmaṇa Rāmayaśas published in KM. 69; I-VIII translated into French by Sylvain Lévi in JA. 1885, pp. 397-479 and 1886, pp. 178-222; also *Extrait du . . .* E. Leroux, Paris 1886; cf. L. von Mańkowski, *Der Auszug aus...dem Pañcatantra in Kschemendra Bṛhatkathāmañjarī*, Leipzig 1892, O. Bühler, *On the Vṛhatkathā of Kṣemendra* in IA. 1 (1872); pp. 302-309; M. B. Emeneau, *Kṣemendra as* kavi in JAOS. 53.124-143;
26. *Bhāratamañjarī*, completed in A. D. 1037, written at the request of Brāhmaṇa Rāmayaśas; published in KM. 65 (wrongly marked 64); the *Araṇyaparvan* was also edited by M. S. Bhandare;
27. *Muktāvalī(kāvya)* (not extant; mentioned in the *Aucityavicāracarcā* and the *Kavkanthābharaṇa*);
28. *Munimatamīmāṁsā* (not extant; mentioned in the *Aucityavicāracarcā*); *Rājāvali* see *Nṛpāvali*;
29. *Rāmāyaṇamañjarī* or *Rāmāyaṇakathāsāra*, written at the request of Brāhmaṇa Rāmayaśas; published in KM. 83;
30. *Lalitaratnamālā* (not extant; mentioned in the *Aucityavicāracarcā*);
31. *Lāvaṇyavatī(kāvya)* (not extant; mentioned in the *Aucityavicāracarcā* and the *Kavikaṇṭhābharaṇa*);
32. *Lokaprakāśa(kośa)*, published in KST. 75; Sheṭha Devachandra Labhai Jain Pustakodhāra Series, vol. 65, Bombay 1926, with a Gujaratī translation by Vinayavijayaji, Bhavanagar 1935; translated

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1. G. Bühler noted in his *Preliminary Report on the Result of the Search for Sanskrit Manuscripts in Kaśmīr* that three copies of the *Rājāvali* were discovered (*Indian Antiquary* V; p. 29).

and annotated in French by J. Bloch as *Un manuel du scribe cachemirien au XVII siècle. Le Lokaprakāśa attribué à Kṣemendra*, Paris, P. Geuthner 1914: cf. A. Weber, *Zu Kschemendra's Lokaprakāśa, mit einem* index verborum *von* M. Sieg, in *Indische Studien*; XVIII, pp. 289-397;

33. *Vātsyāyanasūtrasāra* (not extant, mentioned in the *Aucityavicāracarcā* and by Kaviśekhara in the *Pañcasāyaka*;
34. *Vinayavalli* (not extant; mentioned in the *Aucitayavicāracarcā*):
35. *Vyāsāṣṭaka*, published in the *Bhāratamañjari* KM. 65, pp. 850-1, *śloka*-s 13-20;
36. *Śaśivaṁśamahākāvya* (not extant; mentioned in the *Kavikaṇṭhābharaṇa*) ;
37. *Samayamātṛkā;* composed in A. D. 1050, published in KM. 10 and Kṣ(RP) pp. 349-416; translated into German by J. J. Meyer in *Altindische Schelmenbücher* I. as *Das Zauberbuch der Hetären*, Lotus Verlag, Leipzig (n. d.); this translation was used for the incomplete translation into English by E. Powys Mathers as *The Harlot's Breviary* in *Eastern Love*, Vol 2, London 1927 and by Louis de Langle in his incomplete translation into French as *Le Bреvière de la courtisane, le Livre des amours de l'Orient*, Paris 1920[1]:
38. *Suvṛttatilaka*, published in KM. II; pp. 29-54, HSS.26, Kṣ(RP) pp. 85-116; translated into English in SKS. pp. 173-205;
39. *Sevyasevakopadeśa*, published in KM. II. pp. 79-85 and in Kṣ(RP) pp. 207-215; cf. Om Bajaj, *The Sevyasevakopadeśa of Kṣemendra* in JBORS. 47; p. 324 ff.

Three other works :

40. *Hastijanaprakāśa;*
41. *Navaucityavicāra;* and
42. *Jyotiskāvadana* were sometimes attributed to Kṣemendra, but the first was written by Kṣemendra, son of Yadu Śarman, the second is probably identical with *Aucityavicāracarcā* and the third is an extract from the *Avadānakalpalatā*. We also know of the existence of Kṣemendra, the author of the *Gītāniṣyanda* quoted by Śivānanda; Kṣemendra the author of the commentary on *Nītisāra;* Kṣemendra, son of Bhūdhara and author of the *Mātṛkāviveka* or *Lipiviveka;* Kṣemendra, the musician and author of the *Rāgamālā;* Kṣemendra the author of the *Śīlaśataka;* Kṣemendra, son of Haribhaṭṭa, the author of the commentary on the *Dhātupātha* of Sārasvata grammar; and Kṣemendra, a medical writer.

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1. Cf. para. 29.

6. Of the 39 works written by Kṣemendra (some new works of Kṣemendra can still come to light) over half, i. e. 20 works are not extant. We only know, in the majority of cases, that Kṣemendra wrote these works from his own writings or from other sources; they are Nos. 1, 3, 5, 8, 9, 10, 13, 14, (16), 21, 22, 23, 24, 27, 28, 30, 31, 33, 34 and 36.

7. The extant writings of Kṣemendra were divided by Dr. Sūryakāntha[1] into four groups :

7.1. 1. *Poetical epitomes* to which belong: (a) the *Avadānakalpalatā*,[2] a collection of Buddhistic birth-stories (Jātaka-s) illustrating six perfections of the Boddhisattva (charity, moral character, patience, diligence, contemplation and wisdom); this work was presented in A. D. 1202 by Sākya-śrī to Kun-dgah Rgyal Mtsham, the Lāma of Tibet; (b) the *Daśāvatāracarita*[3], a poetical abstract of the stories of Viṣṇu's incarnations, taken mostly from the Purāṇa-s, the *Rāmāyana* (chapter 7) and Buddhistic works; (c) the *Bṛhatkathāmañjarī*[4], a summary of the *Bṛhatkathā* probably by Guṇāḍhya; (d) the *Bhāratamañjari*,[5] a summary of Vyāsa's *Mahābhārata;* (e) the *Rāmāyanamañjari* or the *Rāmāyaṇakathāsāra*[6], a summary of Vālmīki's *Rāmāyaṇa*. To the same group belongs probably also : (f) the Kādambarīkathāsaṅkṣepa (or °*saṁgraha*)[7] which is a summary of Bāṇa's *Kādambarī* prose romance in metrical form, but could also be an extract of Kṣemendra's *Bṛhatkathāmañjari;* and (g) the *Vātsyāyanasūtrasāra*[8] which was, probably, a summary of Vātsyāyana's *Kāmasūtra*.

7. *Didactic poems* (or better to say *satiric and didactic poems*)[9], to which belong : (a) the *Kalāvilāsa*[10], in which the legendary Mūladeva discusses with his young disciple Candragupta various forms of cheating, greed, the pitiable condition of those in love, the viles of women, the deceitful character of harlots, the unscrupulousness of *kāyastha*-s, the pride and arrogance of

1. *Kṣemendra Studies;* POS. 91; p. 16.
2. See Paras. 5 Nos. 2 and 28.8.
3. See Paras. 5 Nos. 17 and 28.5.
4. See Paras. 5 Nos. 25 and 28.7.
5. See Para. 5 No. 26.
6. See Para. 5 No. 29.
7. See Para. 5. No. 9.
8. See Paras. 5 No. 33 and 19.12.
9. Cf. P. N. Pushp, *Social Satire in Kṣemendra* in *Summaries of Papers submitted to the XVII Session of the All-India Conference*, Allahabad 1953, p. 191 ff., S. K. De, *Wit, Humour and Satire in Ancient Indian Literature* in OH.3.2; p. 157 ff.; S. K. De, *Ancient Indian Erotics and Erotic Literature*, Calcutta 1959, p. 45 ff.; H. G. Narahari, *Pearls of Wordly Wisdom* in The *Aryan Path*, March 1967, p. 123-128;
10. See paras. 5 No. 6 and 28.1.

drunkards, bards, dancers, actors, singers, goldsmiths, etc. The poem ends with good advice to young men how to avoid falling into evil ways[1]; (b) the *Caturvargasaṅgraha*[2], or a practical handbook of morals describing the four *puruṣārtha*-s : *dharma*, *artha*, *kāma* and *mokṣa*; (c) the *Cārucaryā (śataka)*[3] or a century of "beautiful life", a collection of moral teachings dealing mostly with *dharma* and *artha* in which, generally, the first line of the verse is a moral wise saying and the second the illustration of the truth proclaimed before, mostly drawn from Purāṇa-s or epics[4]; (d) the *Darpadalana*[5], or a didactic diatribe against pride due to high birth, wealth, knowledge, beauty, heroism, charity and ascetism; (e) the *Deśopadeśa*[6], a satire which ridicules the cheat, the miser, the prostitute, the bawd, the *viṭa*, the Gauḍa student of the Kaśmīrī university for his behaviour and arrogance, the old man's marriage with a young girl, *kāyastha-s*, poets, fickle wives, merchants, alchemists, false ascetics, quacks, grammarians, etc.[7]; (e) the *Narmamālā*[8], a biting staire which ridicules the vilainous *kāyastha* and the whole official administrative machinery of the Kaśmīrian state, as well as physicians, astrologers, *guru*-s, etc.[9]; (f) the *Samayamātṛkā*[10], or a didactic and satiric poem, inspired by Dāmodaragupta's *Kuṭṭanīmata;* it depicts the snares of harlots, as told by an old procuress who taught a young prostitute how to achieve mastery in her new profession, illustrated by didatic sayings and amusing stories[11]; and (h) the *Sevyasevakopadeśa*[12], a short poem of 61 verses containing shrewd reflections on the relationship between a master and a servant with a didactic motive to improve their mutual relations[13]. To this group belongs also partly the *Lokaprakāśakośa*[14], as far as it contains satiric verses[15].

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1. GDH. pp. 77-78.
2. See Paras. 5 No. 11 and 28.2.
3. See Paras. 5 No. 12 and 28.3.
4. GDH. pp. 76-7.
5. See Paras. 5 No. 15 and 28.4.
6. See Paras. 5 No. 18 and 28.6.
7. GDH. pp. 78-79.
8. See Para. 5. No. 19.
9. GDH. p. 79.
10. See Para. 5 No. 37.
11. GDH. pp. 79-82.
12. See Paras. 5 No. 39 and 28.9.
13. GDH. p. 79.
14. See Para. 5 No. 32.
15. See below "Miscellanea (b)" and footnote 41.

3. *Poetics and Metrics* to which belong : (a) the *Aucityavicāracarcā*[1], or a treatise on literary criticism in which Kṣemendra gave examples of compositions conforming to the propriety in *kāvya* (*aucitya*) and those devoided of it; (b) the *Kavikaṇṭhābharaṇa*[2], or a treatise on the making of a poet, training him and moulding his life and character, as well as merits and demerits of poetry; (c) the *Suvṛttatilaka* [3], a teatise on prosody dealing with various metres and their suitability for different kinds of compositions and merits and defects of poetry from the point of view of metrics, illustrated by numerous examples from his own works and verses of other authors. To this group belongs also: (d) the *Kavikarṇikā* or "Ear ornament for poets" mentioned in Kṣemendra's *Aucityayvicāracarcā* (2), a compendium on figures of speech in poetry.

4. *Miscellanea* to which belong : (a) the *Nītikalpataru*[4], a work on *Rājanīti* which "is like a primer for a budding prince; it introduces him to the responsibilities of kingship"[5] and (b) the *Lokaprakāśa*[6] or a *kośa* and a manual dealing with various aspects of the life and administration of Kaśmīr; it gives the names of castes and subcastes, forms of *huṇḍi*-s, or letters of exchange, bonds and the like, the titles of most of the Kaśmīri officials, *paragaṇa*-s into which Kaśmīr was divided, lists of synonyms of different varieties of fish, birds, mice, salt, gold-ornaments and coins, as well as satiric verses on prostitutes, monks, *kāyastha*-s, physicians, Brāhmaṇas converted to Muhammadanism, etc.[7]; (c) the *Vyāsāṣṭaka*[8] or a *Vyāsastotra*, an eight verses long panegyric in praise of Vyāsa included in the epilogue to the *Bhāratamañjarī*. To the same group belongs also : (d) the *Nṛpāvalī* or the *Rājāvalī*,[9] or a list of kings about which Kalhaṇa wrote : "owing to a certain (or : incomprehensible) want of care there is not a single part in Kṣemendra's 'List of Kings' (*Nṛpāvalī*) free from mistakes, though it is a work of a poet"[10] (RT. 1.13).

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1. See Para. 5 No. 4.
2. See Para. 5 No. 7.
3. See Para. 5 No. 38.
4. See Para. 5 No. 20.
5. Introduction to the *Nītikalpataru* p. xix.
6. See Para. 5 No. 32.
7. It is not certain whether Kṣemendra really wrote this *kośa* and, if so, which part of it is his and which of other author(s). In part II Shāh Jehān is mentioned; this indicates that a part of the work was written late in the seveth century; the satirical verses were probably written by Kṣemendra, for they deal with the favourite subjects of the author.
8. See Para. 5 No. 35.
9. See Para. 5 No. 22.
10. M. A. Stein's translation.

7.2 To the Sūryakāntā's list of Kṣemendra's works, four poems, which are not extant, were added ; they are : the *Kavikarṇikā* (No. 8) which was here added to group 3 ; the *Kādambarīkathāsaṁkṣepa* (No. 10) which was here added to group 1 ; the *Nṛpāvalī* (No. 22) which was here added to group 4 ; and the *Vātsyāyanasūtrasāra* (No. 33) which was here added to group 1.

8. We do not know to what categories of poetry belong the *Amṛtataraṅgakāvya* (No.1)[1], the *Avasarasāra* (No. 3)[2], the *Kanakajānakī* (No. 5)[3], the *Kṣemendraprakāśa* (No. 10), the *Citrabhārata-nāṭaka* (No. 13)[4], the *Jīmūtavāhanāvadāna* (No. 14) (if we do not consider it as a part of the *Avadānakalpalatā*), the *Dānapārijāta* (No. 16) (if it was composed by our poet Kṣemendra and not another Kṣemendra), the *Nītilatā* (No. 21)[5], the *Padyakādambarī* (No. 23)[6], the *Pavanapañcāśikā* (No. 23)[7], the *Muktāvalī(kāvya)* (No. 27)[8], the *Munimatamīmāṁsā* (No. 28)[9], the *Lalitaratnamālā* (No. 30)[10], the *Lāvaṇyavatīkāvya* (No. 30)[11], the *Vinayavallī* (No. 34)[12] and the *Śaśivaṁśamahākāvya* (No. 36)[13]. In most cases these works are quoted in the three Kṣemendra's works which are of anthological character, i.e. the *Aucityavicāracarcā*, the *Kavikaṇṭhābharaṇa* and the *Suvṛttatilaka*; some verses from these works are quoted there. From the quotations we may have an idea of the type of poetry, but we do not know what these works contain, for the verses quoted in the three Kṣemendra's works of anthological character do not need to be representative of the entire works and could also have been quoted as examples of some of Kṣemendra's teachings[14].

9. As to the chronology of works written by Kṣemendra we know only that :

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1. See Para. 19.1.
2. See Para. 19.2.
3. See Para. 19.3.
4. See Para. 19.4.
5. See Para. 19.5.
6. See Para. 19.6.
7. See Para. 19.7.
8. See Para. 19.8.
9. See Para. 19.9.
10. See Para. 19.10.
11. See Para. 19.11.
12. See Para. 19.13.
13. See Para. 19.14.
14. See Para. 19.0.

the *Bṛhatkathāmañjarī* was completed in A. D. 1037;
the *Samayamātṛkā* in A. D. 1050;
the *Avadānakalpalatā* in A. D. 1052;
the *Aucityavicāracarcā* before A.D. 1063 (probably in A.D. 1059); and
the *Daśāvatāracarita(kāvya)* in A. D. 1066;

and that before the *Bhāratamañjarī* the *Rāmāyaṇamañjarī* must have been written, for the title Vyāsadāsa was bestowed on Kṣemendra after he has written the *Bhāratamañjarī* and in the *Rāmāyaṇamañjarī* Kṣemendra's name is quoted without his sobriquet Vyāsadāsa. We further know that the *Avadānakalpalatā*,, the *Avasarasāra*, the *Kavikarṇikā*, the *Nītilatā*, the *Munimatamīmāṁsā*, the *Lalitaratnamālā*, the *Vātsyāyanasūtrasāra* and the *Vinayavallī* must have been written before the *Aucityavicāracarcā* was composed; that the *Amṛtataraṅga(kāvya)*, the *Kanakajānakī-nāṭka*, the *Padyakādambarī* and the *Śaśivaṁśamahākāvya* must have been written before the *Kavikaṇṭhābharaṇa* was composed; that the *Pavanapañcāśikā* must have been written before the *Suvṛttatilaka* was composed; that the *Caturvargasaṁgraha*, the *Citrabhārata-nāṭaka*, the *Muktāvalī* and the *Lāvaṇyavatīkāvya* must have been written before the *Aucityavicāracarcā* and the *Kavikaṇṭhābharaṇa* were composed, whichever was earlier, for these poems were quoted in both these works of anthological character; and, finally, that the *Suvṛttatilaka* must have been written as long as Kṣemendra was a Śaiva[1], for they are of Śaiva character[2]. In addition, Sūryakānta tried to show[3] that the *Kavikaṇṭhābharaṇa* was composed after Kṣemendra has finished his *Aucityavicāracarcā*.

10. Taking into account these considerations, it is impossible to accept unreservedly the chronological order of Kṣemendra's works, as given by M. Kaul (in his introduction to the edition of the *Deśopadeśa* and the *Narmamālā*)[4], for, as far as M. Kaul's chronological order is concerned, the *Rāmāyaṇamañjarī* was composed before the *Bhāratamañjarī* and the *Citrabhārata-nāṭaka* and the *Caturvargasaṁgraha* before the *Aucityavicāracarcā*; and the *Samayamātṛkā* must have been written much earlier, in any case before the *Avadānakalpalatā* and the *Aucityavicāracarcā* were composed. As far as V. P. Mahajan's[5] chronological order of Kṣemendra's works is concerned[6], the *Kanakajānakī-nāṭaka* must have been composed

1. See Para. 4.
2. See Para. 21.2.2.
3. *Kṣemendra—Studies*, POS. 91; p. 27.
4. KTS. 40 p. 25.
5. It is incomplete, for several works are omitted, e.g. the *Amṛtataraṅginī*, the *Citrabhārata-nāṭaka*, the *Śaśivaṁśamahākāvya*.
6. In his edition of the *Nītikalpataru*, p. v.

before the *Kavikaṇṭhābharaṇa* and the *Caturvargasaṁgraha* before the *Aucityavicāracarcā* and the *Kavikaṇṭhābharaṇa* were written. Should we accept the contention of Dr. Sūryakānta that the *Kavikaṇṭhābharaṇa* was composed after the *Aucityavicāracarcā*, then the place of the *Avadānakalpalatā* should be changed, for it was also quoted in the *Aucityavicāracarcā*. Also Dr. Sūryakanta's order is not acceptable *in toto*, for the *Citrabhārata-nāṭaka* and tha *Caturvargasaṁgraha* belong to the group of works which must have been composed before the *Aucityavicāracarcā* was written and the *Padyakādambarī* to the group of works composed before the *Kavikaṇṭhābharaṇa* was written, for they are quoted in both treatises of Kṣemendra on rhetorics.

11. It seems that in the first period, Kṣemendra wrote mostly the poetical epitomes and in the last period some of his didactic and satiric poems, as the *Darpadalana*, *Sevyasevakopadeśa* and the *Daśāvatāracarita(kāvya)*. Between these two extremes, it is impossible to fix the chronological order of Kṣemendra's writings.

AIM OF THE STUDY

12. As stated above,[1] out of the 39 works which Kṣemendra is supposed to have written, twenty are unknown to us[2]; they were lost and even their MSs. do not exist. Fortunately, some fragments of Kṣemendra's unknown writings are preserved in the three Kṣemendra's treatises of anthological character, viz. the *Aucityavicāracarcā*. the *Kavikaṇṭhābharaṇa* and the *Suvṛttatilaka* and in classical and younger *subhāṣitasaṁgroha*-s. These sources quote as many as 415 verses, specifically attributed to Kṣemendra, of which only 170 could be identified in known Kṣemendra's works. The remaining 245 verses give us an additional picture of Kṣemendra as a poet and as a dramatist and throw an additional light on his literary activity. The present study will be devoted to these otherwise unknown Kṣemendra's verses which, almost by chance, were saved from oblivion. Most of these verses seem to be genuine Kṣemendra's verses and only a part of them were, probably, wrongly attributed to the author.

1. See Para. 6.
2. Possibly some of these twenty works are parts of known works or other titles of the same work, or written by another Kṣemendra than our poet. And so, for instance, the *Jīmūtavāhanāvadāna* may be a part of the *Avadānakalpalatā*; the *Vetālapañcaviṁśati* and the *Vyāsāṣṭaka* a part of the *Bṛhatkathāmañjarī*; the *Nītilatā* may be identical with the *Nītikalpataru*; and the *Dānapārijāta* may have been written by another Kṣemendra, *viz*. Kṣemendra Mahopādhyāya.

"NEW" KṢEMENDRA'S VERSES

13. The 245 "new" Kṣemendra's verses can be divided into :

1. verses which were certainly Kṣemendra's verses and formed a part of his non-extant works ;
2. verses which were certainly Kṣemendra's verses and were included in some non-specified Kṣemendra's works ; and
3. verses which were attributed to Kṣemendra in *subhāṣita-saṁgraha*-s. and were probably in the majority of cases Kṣemendra's verses.

14. The verses belonging to group 1, i.e. verses which were certainly Kṣemendra's stanzas and formed part of his non-extant works, are quoted by Kṣemendra in his own treatises of anthological character[1]; in these works Kṣemendra, in order to illustrate his teachings on prosody, rhetorics and metrics, quoted examples from his own writings and clearly indicated from which of his works he culled them. There are 64 such verses, of which 57 were culled from non-extant works of Kṣemendra and 7 from his known works.

15. The examples from Kṣemendra's non-extant works were culled from the *Amṛtataraṅga(kāvya)* (2 verses), the *Avasarasāra* (1 verse), the *Kanakajānakī-nāṭaka* (5 verses), the *Citrabhārata-nāṭaka* (3 verses), the *Nītilatā* (4 verses), the *Padyakādambarī* (8 verses), the *Pavanapañcāśikā* (1 verse), the *Muktāvalī* (2 verses), the *Munimatamīmāṁsā* (15 verses), the *Lalitaratnamālā* (1 verses), the *Lāvaṇyavatī(kāvya)* (7 verses), the *Vatsyāyanasūtrasāra* (1 verse), the *Vinayavallī* (2 verses) and the *Śaśivaṁśamahākāvya* (5 verses).[2] Examples from Kṣemendra's known works were culled from the *Avadānakalpalatā* (3 verses), the *Caturvargasaṁgraha* (3 verses), and the *Deśopadeśa* (1 verse)[3]. In the *Aucityavicāracarcā* and the *Kavikaṇṭhābharaṇa* Kṣemendra culled from the *Caturvargasaṁgraha*, the *Citrabhārata-nāṭaka*, the *Muktāvalī* and the *Lāvaṇya-vatī(kāvya)*; in the *Aucityavicāracarcā* only from the *Avadānakalpalatā*, the *Avasarasāra*, the *Nītilatā*, the *Munimatamīmāṁsā*, the *Lalitaratnamālā* the *Vātsyā-yanasūtrasāra* and the *Vinayavallī*; in the *Kavikaṇṭhābharaṇa* only from the *Amṛtataraṅga(kāvya)*, the *Kanakajānakī-nāṭaka*, the *Deśopadeśa*, the *Padya-kādambarī* and the *Śaśivaṁśamahākāvya*; and in the *Suvṛttatilaka* only from the *Pavanapañcāśikā*[4]. There cannot be any doubt that these verses were genuine Kṣemendra's for they were so attributed by Kṣemendra himself.

16. The verses belonging to group 2, i.e. verses wich were certainly

1. The *Aucityavicāracarcā*, the *Kavikaṇṭhābharaṇa* and the *Suvṛttatilaka*.
2. See Para. 19.
3. See Paras. 28.2.2, 28.6 and 28.8.
4. See Para. 9.

written by Kṣemendra and were included in some non-specified Kṣemendra's works, are also quoted by Kṣemendra in his own trtises of anthological character[1] as "my" verses (*mama*). There are 38 such verses (all, with one exception[2], found in the *Suvṛttatilaka*) and none of them could be identified in Kṣemendra's known writings. It is quite possible that some of these verses, i.e. those included in chapter one of the *Suvṛttatilaka* were not culled from Kṣemendra's works, but were *ad hoc* composed by Kṣemendra for the *Suvṛttatilaka*, in order to illustrate the different metres with which he dealt with in this treatise[3]; these stanzas, namely, contain the name of the metre in its contents and, it seems, that Kṣemendra encountred sometimes some difficulty in including the name of the metre in the verse quoted.[4] However, not all these verses seem to be of this sort[5]; some must have been culled from some unknown works of Kṣemendra, similarly as stanzas quoted in the *Suvṛttatilaka* and attributed to other poets, such as Kālidāsa, Bhavabhūti, Bhāravi, Ratnākara, Rājaśekhara and many others. Here also there cannot be any doubt that these verses were Kṣemendra's genuine verses, for they were also attributed to Kṣemendra by the author himself.

17.0. The verses belonging to group 3, and attributed specifically to Kṣemendra, are included in the following classical anthologies : Bhagadatta Jalhaṇa's *Sūktimuktāvali*, *Śārṅgadhara-Paddhati*, Vallabhadeva's *Subhāṣitāvali*, Sūrya Kaliṅgarāja's *Sūktiratnahāra*, Sāyaṇa's *Subhāṣitasudhānidhi*, Rūpa Gosvāmin's *Padyāvali* and the Harikavi's *Subhāṣitahārāvali*; younger anthologies: Lakṣmaṇabhaṭṭa Āṅkolakara's *Padyaracanā*, Gadādharabhaṭṭa's *Rasikajīvana*, Govindajit's *Sabhyālaṅkaraṇa*, Veṇīdatta's *Padyaveṇi*, anonymous *Subhāṣitasavaskṛta* (?)-*śloka*, as well as numerous modern anthologies.

17.1. Anthologies are of three types :

1. virtually composed only of sententious sayings;
2. almost only composed of quotations from literary works, particularly "beatifully turned" and also eloquently said, as well as verses dealing with the description of nature, different moods, suggestions and *anyokti*-s;

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1. See footnote 67.
2. One verse is attributed to Kṣemendra himself (*mama*) in the *Kavikaṇṭhābharaṇa*.
3. See Paras. 21.2 and 19.7.
4. E.g. in the *Suvṛttatilaka ad* 1.20-21 (10) or *ad* 25 (14), where Kṣemendra, in order to get the name of the *dodhaka*-or *toṭaka*-metres in the contents of "his" verses (quoted as examples of these metres) had to split them into two words (*bhaktajanābhayado*' tha ka*pālī* or *parito*' ṭa ka*pālakaraḥ sumate*. See Para. 21.2.
5. E.g. those included in chapters 2 and 3 of the *Suvṛttatilaka*.

3. mixed, i.e. including both types of anthologies mentioned above. They can be further divided into classical anthologies, younger antholigies and modern anthologies.

17.1.1. *A. Classical anthologies*: Bhagadatta Jalhaṇa's (or Jahlaṇa's) *Sūktimuktāvali* belongs to type 3 and was written in A. D. 1258[1]; it served as a model to Harikavi's *Subhāṣitahārāvali*.[2] Śārṅgadhata's *Paddhati* belongs to type 3 and was written in A. D. 1363[3]; it contains also some "useful information" which cannot be considered as poetical, Vallabhadeva's *Subhāṣitāvali* belongs to type 3 and was written in the fifteenth century.[4] Vallabhadeva was a Kaśmīri author and quoted many Kaśmīri poets. Sūrya Kaliṅgarāja's *Sūktiratnahāra*[5] belongs to type 1 and was written after Vallabhedeva's *Subhāṣitāvali*[6]. Sāyaṇa's *Subhāṣitasudhānidhi*[7] (which seems to be another version of the *Sūktiratnahāra* or another work almost identical with, and based on, the *Sūktiranahāra*) belongs, evidently,also to type 1 and was written at the same time as the *Sūktiratnahāra*[8]; the *Sūktiratnahāra* quotes also *subhāṣita*-s in Prākṛta, which are usually omitted in the *Subhāṣitasudhānidhi*[9]; both anthologies quote often verses with attributions to authors or works often not mentioned in other anthologies;[10]

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1. GOS. 82. See GDH. p. 17. For bibliographical data see Annex V.
2. L. Sternbach, *Main Sources of Harikavi's Subhāṣitahārāvalī*, ABORI, Diamond Jubilee Number (1978-79); pp. 349-363. Many verses were reproduced in the *Subhāṣitahārāvalī* from the *Sūktimuktāvalī* and the *Padyāvalī*. See also footnote 3 on p. 15.
3. BSS. 37, Bombay 1888. For bibliographical data see Annex V.
4. BSS. 31, Bombay 1886. For bibligraphical data see Annex V.
5. TSS CXLI, Trivandrum 1938. For bibliographical data see Annex V. The authorship is contested.
6. Sūrya Kāliṅgarāja's *Sūktiratnahāra* quotes as one of the poets whose verses he cites Vallabhadeva; these attributions refer, howeer, not to the author Vallabhadeva, but to the *Subhāṣitāvalī* of Vallabhadeva.
7. Karnatak University, Dharwar 1968. For bibliographical data see Annex V.
8. L. Sternbach, *Sāyaṇa's Subhāṣita-sudhānidhi and Sūryapaṇḍita's Sūktiratnahāra* in Journal of the Gaṅganātha Jhā Kendrīya Saṁskṛta Vidyāpīṭha, pp. 166-260; Differently V. Raghavan, *Sāyaṇa's Subhāṣitasudhānidhi and Sūrya Paṇḍita's Sūktiratnahāra* in Journal of the Gaṅganātha Jhā Kendrīya Saṁskṛta Vidyāpīṭha 29.401-404.
9. L. Sternbach, *On the Sanskrit Sūktiratnahāra*, as *Subhāṣita-saṅgraha of Prākṛit Subhāṣita-s* in *Sambodhi*. Special Issue in Memory of Dr. A. N. Upadhye, Vol. 5. Nos. 2-3; pp. 81-93.
10. Cf. L. Sternbach, *Quotations from the Kauṭilīya Arthaśāstra* in JAOS 88.3; pp. 495-520 and 88.4; pp. 717-727; paras 4-5 and Nos. 1-31; *The Vyāsa-subhāṣitasaṅgraha*, critically edited . by L. Sternbach, KSS. 193; Introduction, paras 6, 8, 12 and Appendices I-II; L. Sternbach, *Ravigupta and his Gnomic Verses* in ABORI 48, pp. 137-160; L. Sternbach, *An Additional Note on Sundarapāṇḍeya's Nītidviṣaṣṭikā* in JGJRI. 25; pp. 333-365.

the attributions included in these anthologies are often not reliable[1]. Rūpa Gosvāmin's *Padyāvali* belongs to type 3, but contains mostly devotional Vaiṣṇava verses and only seldom secular verses are quoted in it; it was composed by the end of the fifteenth and beginning of the sixteenth century.[2] Harikavi's *Subhāṣitahārāvali* belongs to type 3 and was composed in the second half of the seventeenth centuary;[3] the anthology repeats many verses from Jalhaṇa's *Sūktimuktāvalī* and Rūpa Gosvāmin's *Padyāvalī*[4] and because of that, though from the seventeenth century, can be counted amongst classical anthologies[5].

17.1.2. Also to the classical anthologies are counted the two oldest Sanskrit anthologies, viz. Vidyākara's *Subhāṣitaratnakoṣa*, belonging to type 2, probably from the beginning of the twelfth centuary[6], of which a fragment was published by F. W. Thomas as the *Kavīndravacanasamuccaya*[7] and an immitation of which is the *Prasannasāhityaratnākara* of Nandana from the fifteenth century[8]; and Śrīdharadāsa's *Sad-ukti-karṇāmṛta* belonging to type 2 and compiled in A.D. 1205[9]; Vidyākara was a Kaśmīri and Śrīdharadāsa was a Gauḍa; both preferably quoted Kaśmīri and Gauḍa poets respectively, but both do not quote Kṣemendra by name, while they cite anonymously some verses which in other anthologies[10] were attributed to Kṣemendra. No explanation can be offered for it, particularly as far as Vidyākara's *Subhāṣitaratnakoṣa* is concerned, for it is unlikely that Kṣemendra's writings were unknown in Kaśmīr in the beginning of the twelfth century.Did Vidyākara not appreciate Kṣemendra's writings or had he a personal dislike to his poetry, which suits his *Subhāṣitaratnakoṣa* well, or did he compose, perhaps, his arthology before Kṣemendra's time ?

17.2 *B. Younger anothologies* : Lakṣmaṇabhaṭṭa Āṅkolakara's *Padyaracanā*

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1. See Para. 28.7.3.
2. Ed. by S. K. De, Dacca University, Dacca 1934. For bibliographical data see Annex V.
3. Not published; see GDH. pp. 25-26. For bibliographical data see Annex V.
4. See footnote 2 on p. 14.
5. As the anthologies quoted above.
6. HOS.42. Cf. GDH. pp. 15-16. For bibliographical data see Appendix V.
7. Ed. in B. I., New Series No. 1309; GDH. p. 15. For bibliographical data see Appendix V.
8. Not published and incomplete but used in the edition of Vidyākara's *Sūbhāṣitaratnakoṣa* (HOS. 42). Cf. GDH. p. 16.
9. Published three times: in B.I. 217, PSS. 15 and by S. C.Banerji, Calcutta. Cf. GDH. p. 16. For bibliographical data see Annex V.
10. In Bhagadatta Jalhaṇa's *Sūktimuktāvalī* and Vallabhadeva's *Subhāṣitāvalī*.

belongs to type 2; it was written between A.D. 1625 and 1650 and contains numerous *anyokti*-s and some Prākṛta verses.[1] Godādharabhaṭṭa's *Rasikajivana* belongs to type 3 and was composed in the middle of the seventeenth century,[2] it contains mostly verses quoted in earlier and contemporaneous anthologies; attributions contained in the Rasikajīvana are often not reliable. Govindajit's *Sabhyālaṅkāraṇa* belongs to type 3 and was composed after A.D. 1656;[3] it also contains mostly verses quoted in ealier and contemporaneous anthologies. Veṇīdatta's *Padyaveṇi* belongs to type 2 and was composed in the latter half of the seventeenth century[4]; it seldom quotes other poets than those contemporaneous with Veṇīdatta or from the seventeenth century; partly based on it is the anonymous *Subhāṣitasārasamuccaya*[5]. Vrajañatha's *Padyataräṅgiṇi* belongs to type 3 from the middle of the eighteenth century.[6] The anonymous *Subāṣita-savaskṛta(?)-śloka* belongs to type 2 and was composed probably in the eighteenth or nineteenth century[7]. Vallabhadeva's[8] *Vidagdhajanavallabha* belongs to type 3 and is from an unknown date[9], it contains very unreliable attributions[10]. Also to this group belong *inter alia* the anonymous *Subhāsi'amuktāvali* from the end of the sixteenth and the beginning of the seventeenth century (type 3)[11]; the *Vyāsa-subhāṣita-saṁgraha* older than Sūryakaliṅgarāja's *Sūktiratnahāra* and Sāyaṇa's *Subhāṣitasudhānidhi* also incorporated as the Vyāsakāraya and Vyāsaśataka in the literatures of Ceylon and Siam respectively (type 1)[12]; they do not contain any attributions to individual authors. Also quoting Kṣemendra's poetry are some anthologies preserved only in MSs., viz. the *Subhāṣitaratnakośa* of Bhaṭṭaśrīkṛṣṇa

1. KM. 89. Cf. GDH. p. 27. For bibliographical data see Annex V.
2. Published in Prācyavāṇī Mandira. Saṁskṛta Granthamālā, Sanskrit Text Series II; no place, no date. Cf. GDH. p. 27. For bibliographical data see Annex V.
3. Published in Prācyavāṇi Gopal Chunder Law Memorial Sanskrit Series No. 4; cf. GDH. p. 28. For bibliographical data see Annex. V.
4. Published in Prācyavāṇī Mandira. Saṁskṛta Granthamālā I, *Saṁskṛta-koṣa-kāvya-saṁgraha* III; cf GDH. p. 28. For bibliographical data see Annex V.
5. Not published. Cf. GDH. p. 38. For bibliographical data see Appendix V.
6. An analysis and index puplished in PO. 9; pp. 45-56; cf. GDH. p. 29. For bibliographical data see Annex V.
7. Ed. by P. Regnaud. For bibliographical data see Annex V.
8. Different from Vallabhadeva, the compiler of the *Subhāṣitāvalī*.
9. Not published. See GDH. p. 39. For bibliographical data see Annex V.
10. Vallabhadeva distorts and twists often the names of the authors to whom he attributes some verses.
11. Edited by and published by R. N. Dandekar in the *Journal of the University of Poona, Humanities Section*, 1962: cf. GDH. p. 24. For bibliographical data see Annex V.
12. Ed. by L. Sternbach. For bibliographical data see Annex V.

(incomplete)[1]; the Jaina *Subhāṣitakhaṇḍa* of Gaṇeśabhaṭṭa[2]; the *Subhāṣitasuradruma* of Keḷadi Basavappa[3]; the Jaina *Subhāṣitasāgara* (anonymous)[4]; the Jaina anonymous and incomplete *Subhāṣita*[5] and others.

17.3. The modern anthologies are, from the point of view of the present study of no particular importance, for they recopy the *subhāṣita*-s from older anthologies sometimes with and sometimes without attributions included in these anthologies. These are, in particular, the *Subhāṣitasudhāratnabhāṇḍāgāram*[6] and based on it the *Subhāṣitaratnabhāṇḍāgāram*[7], the *Subhāṣitaratnamālā*[8], the *Subhāṣitaratnākara*[9], the Jaina *Subhāṣitapadyaratnākara*[10], the *Subhāṣitasaṁgraha*[11], the *Subhāṣitaratnasamuccaya*[12], the *Subhāṣitasaptaśatī*[13], the *Subhāṣitasudhānandalaharī*[14], the *Saṁskṛtasūktiratnākara*[15], which contains sometimes correct attributions, the *Nītisaṁgraha*[16] which contains nearly three-quarters of verses from the *Cārucaryā*[17], the *Samayocitapadya(ratna)mālikā*[18], a popular anthology belonging to type 1 and many others.

17.4. It is well-known that attributions in anthologies to individual

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1. Not published. Cf. GDH. p. 57. For bibliographical data see Annex V.
2. Not published. Cf. GDH. p. 37. For bibliographical data see Annex V.
3. Not published. Cf. CDH. p. 38. For bibliographical data see Annex V.
4. Not published. Cf. GDH. p. 38. For bibliographical data see Annex V.
5. Not published. Cf. GDH. p. 37. For bibliographical data see Annex V.
6. Śrī Veṅkaṭeśvara Steam Press, Bombay *saṁvat* 1985 (A. D. 1927); cf. GDH. p. 30. For bibliographical data see Annex V.
7. Eighth edition published in the Nirṇaya Sāgara Press, Bombay 1952; cf. GDH. p. 30. For bibliographical data see Annex V.
8. Poona 1912 and 1923; cf. GDH. p. 35. For bibliographical data see Annex V.
9. Bombay 1872; 4th edition 1918. Cf. GDH. p. 34. For bibliographical data see Annex. V.
10. Śrī Vijayadharmasūri Jaina Granthamālā 27, 31, 34, 52, 48. For bibliographical data see Annex V. Cf. L. Sternbach in *Mahāvīra and his Teachings* Bombay 1977; pp. 47-9.
11. Bombay 1885. GDH. p. 35. For bibliographical data see Annex V.
12. 5th edition, Ahmedabad 1922. Cf. GDH. p. 35. For bibliographical data see Annex V.
13. Delhi 1960. Cf. GDH. p. 35. For bibliographical data see Annex V.
14. In *Malayamārutaḥ* III. ed. by V. Raghavan, Delhi 1973, pp. 92-115. For bibliograhical data see Annex V.
15. Gāndhī Viśvarapariṣad, Ḍhāna, Sāgara, 1959. Cf. GDH. p. 33. For bibliographical data see Annex V.
16. Veṅkaṭeśvara Press, Bombay, *saṁvat* 1994 (A. D. 1936). Cf. GDH. p. 32. For bibliographical data see Annex V.
17. See Paras. 17.7 and 28.3.
18. Often published, e.g. HSS. 165 or by Gaṅgādhara Kṛṣṇa, *śaka* 1879 (A. D. 1957). Cf. GDH. p. 33. For bibliographical data see Annex V.

authors are so often carelessly set down and confusing that they can, only with varying degrees of probability, be attributable to the poets to whom they were ascribed[1]. Therefore, not all the verses belonging to this group, though specifically attributed to Kṣemendra, must have been written by this author; some of them, but very few, were certainly not Kṣemendra's verses[2], though the bulk of them were composed by Kṣemendra.

17.5. The verse belonging to group 3[3] might be divided into two sub-groups :

(a) verses which could not be identified in any of the works of Kṣemendra non extant or extant; and

(b) verses which could be identified in Kṣemdra's known writings and verses specifically attributed to his known works.

The two sub-groups are interrelated, for sub-group (b) contains also verses which could not be identified in any of the Kṣemendra's works, although they were sometimes specifically attributed to such works of Kṣemendra. There are 320 verses which belong to group 3, of which 91 verses belong to sub-group (a) and 229 verses to sub-group (b).

17.5.1. With regard to sub-group (a) it should be noted that some of the verses attributed in anthologies to Kṣemendra

(i) were also quoted in group 1[4]; these verses were in Kṣemendra's three works of anthological character specifically attributed to his non-extant works (e·g. Annex I. Nos. 8, 17); and

(ii) were not attributed specifically to Kṣemendra, but to his extant works, such as the *Kalāvilāsa* or *Bṛhatkathāmañjari*; some of these verses could be identified in the respective extant works of Kṣemendra, but some could not; these verses attributed in anthologies to extant works, whether they could be or could not be identified in these works were, included in group 3, sub-group (b).

17.6. With regard to sub-group (b), verses even identified in extant works of Kṣemendra are in anthologies often recorded with unknown readings; these readings are sometimes better than those chosen for the critical editions of some known works of Kṣemendra[4] and should be always taken into consideration for the critical editions of Kṣemendra's writings.

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1. M. B.Emeneau, *Signed Verses by Sanskrit Poets* in *Indian Linguistics* 10 (S. K. Chatterji Jubilee Volume; pp. 47-48; ABORI. 17. 298; L. Sternbach, Introduction to the *Descriptive Catalogue of Authors Quoted in Sanskrit Anthologies and Inscriptions*, Otto Harrassowitz, Wiesbaden, 1978, Vol. I, Paras. 19-73.
2. See Paras. 22, 25, 28.7.2.
3. See Para. 13.
4. E.g. by P. Lapanich in her critical edition of the *Kalāvilāsa*. Cf. also Para 27.

17.7. Anthologies also quote some Kṣemendra's writings anonymously[1] and even some anthologies, like the small modern anthology, the *Nītisaṁgraha*, quotes anonymously in its beginning, almost three-quarters of the *Cārucaryā*, while the *Subhāṣitahārāvali* of Harikavi and the *Sūktimuktāvalī*. of Bhagadatta Jalhaṇa (which served, probably, as a model for Harikavi[2]) quotes the same lot of verses (in the order of the stanzas) with the attribution to Kṣemendra[3]. Also the *Śārṅgadhara-paddhati* quoted a great part of the *Cārucaryā* in a group (in the order of the stanzas as preserved in the *Cārucaryā*). All this proves that the *Cārucaryā*, with minor variants, must have been very popular from the thirteenth century onwards.

18. The verses attributed to Kṣemendra and, as divided above into four groups[4], are quoted *in extenso* in the annexes I-IV, with the exception of those verses which were identified in the Kṣemendra's known works. It was felt that these verses are easily accessible and there is no need of repeating them in the annexes; to identify them their first *pāda* was only quoted with reference to the respective sources; all variants found in the anthologies were noted; the same system was also often adopted for verses attributed in anthologies to Kṣemendra which occur in some well-known sources, when it was felt that the full quotation of these verses is of no importance for the proper reconstruction of the text.

VERSES ATTRIBUTED TO KṢEMENDRA IN HIS NOT EXTANT WORKS, AS RECORDED IN THE TREATISES OF ANTHOLOGICAL CHARACTER

19.0. In Annex I we find verses attributed to Kṣemendra in his not-extant works, as they are recorded in the three treatises of anthological character. These verses do not give us a definite idea of the content and character of Kṣemendra's non extant works; however, the following can be noted:

19.1. The *Amṛtataraṅga* (*kāvya*), dealing with the churning of the milky ocean by Deva-s and Pūrvadeva-s, must have been composed before Kṣemendra wrote his *Kavikaṇṭhābharaṇa*, for two verses from this work (Annex I; Nos. 1-2) are preserved in the *Kavikaṇṭhābharaṇa*. They are quoted

1. E.g. Vallabhadeva's *Subhāṣitāvalī* quoted anonymously, *Kalāvilāsa*, 8.11.
2. See Para. 17.1.1.
3. Bhagadatta Jalhaṇa quoted in his *Sūktimuktāvalī* parts of some *sarga*-s of the *Kalāvilāsa* together.
4. Cf. Paras. 13 and 17.5, i.e. three groups, of which group 3 is divided into sub-groups (a) and (b) (see Annexes III and IV).

there in order to show the familiarity of Kṣemendra with the characteristics of horses. Both verses form an entity and are mythological in their contents; they do not give any idea of the contents or character of the *Amṛtataraṅga(kāvya)*.

19.2. The *A v a s a r a s ā r a* must have been eomposed before Kṣemendra wrote his *Aucityavicāracarcā*, for a single verse from this work (Annex I; No. 3) is preserved in the *Aucityavicāracarcā* only. The verse is a flattery verse containing an often in Sanskrit literature repeated insincere eulogy of an unknown king (or god) for his bravery and success on the battlefield which "causes pain to the wives" of his foe. If this single verse from the *Avasarasāra* is respresentative of the whole poem, we may assume that it was a *praśasti*, perhaps of his patron king Ananta, of no great literary value.

19.3. The *K a n a k a j ā n a k i-n ā ṭ a k a* must have been a drama composed by Kṣemendra before he wrote his *Kavikaṇṭhābharaṇa*, for five verses from this work (Annex I; Nos. 4-8) are preserved in the *Kavikaṇṭhābharaṇa* only. The verses were considered by Kṣemendra himself as good, as having charm (No. 4) and showing familiarity of the author with trees (No. 7), wild-life (No. 8), characteristics of elephants (No. 6) and archery (No. 5); most of the verses of the *Kanakajānaki* are dull and, from the poetical point of view, of no great value; particularly poetically poor is verse No. 7, which is, in reality, a list of twenty-four different trees; only verses Nos. 8 and 4 are poetically important; therefore, verse No. 8 is also quoted in Bhagadatta Jalhaṇa's *Sūktimuktāvali*, where it is also attributed to Kṣemendra (but not to the *Kanakajānaki*). Two verses (Nos. 4 and 5) refer to Rakṣasa-s Khara, Dūṣana and Triśiras, so that it is likely that the poem was based on an episode from the *Rāmāyaṇa* and described, particularly, the abduction of Sītā by Rāvaṇa and, probably, the search for her in the forest; most of the verses dealt with the description of the forest and forest life. In the thirteenth century the drama must have been current, since Bhagadata Jalhaṇa knew it and included a verse from it in his *Sūktimuktāvali*.

19.4. The *C i t r a b h ā r a t a-n ā ṭ a k a* must have been a drama composed by Kṣemendra before he wrote his *Aucityavicāracarcā* and the *Kavikaṇṭhābharaṇa*, whichever was earlier, for two verses from this drama, (Annex I; Nos. 9 and 11) are preserved in the *Kavikaṇṭhābharaṇa* and one verse (Annex I; No. 10) in the *Aucityavicāracarcā*. Kṣemendra quoted the stanzas from the drama as examples of verses having charm (Nos. 9 and 11) and familiarity of the author with spiritual science (No. 10). Verse No. 10 refers to Yudhiṣṭhira and it is possible that the drama was based on an episode from the *Mahābhārata*. Poetically good is verse No. 9 and reveals the talent of its

author. Verse No. 9 which is of mythological character is, as many of the author's verses, a sententious verse.

19.5. The *Nitilatā* must have been composed before Kṣemendra wrote his *Aucityavicāracarcā*, for four verses from this work (Annex I ; Nos. 12-15) are preserved in the *Aucityavicāracarcā*. Kṣemendra quoted the stanzas as examples of different proprieties ; all the four verses are based on the Rāma story and it seems that the poem dealt with an episode from the *Rāmāyaṇa*. The examples culled by Kṣemendra and included in the *Aucityavicāracarcā* from the *Nitilatā* do not confirm the suggestion that *Nitilatā* is identical with the *Nitikalpataru* (NCC_5 168). In any case none of the verses of the *Nitilatā* could be identified in the latter work.

19.6. The *Padyakādambari* must have been composed before Kṣemendra wrote his *Kavikaṇṭhābharaṇa*, for 6 verses from this work (Annex I; Nos. 16-23) are preserved in the *Kavikaṇṭhābharaṇa*. Kṣemendra quoted the stanzas as examples of his familiarity with medical science (No. 16), with logic (No. 22) and politics (No. 23), as well as examples of charm which has to be thought out (No. 17), in word and meauing (No. 19) and purity in flavour (No. 18) and words (No. 20). All the verses, with the exception of the last one, which is a very good sententious verse (maxim) (No. 23) are detatched charming lyrical and amatory verses showing that at the time Kṣemendra composed them, he was already a mature poet. The *Padyakādambari*, which is considered to be a rendering of Bāṇa's *Kādambari* in metrical form[1], must have been composed by Kṣemendra at a later stage of his activity than his other epitomes. The verses show great talent of its author and one of the verses (No. 17) was also quoted over the name of Kṣemendra (and not *Padyakādambari*) in the *Śārṅgadhara-paddhati* and Rūpa Gosvāmin's *Padyāvali* and over the name of Rājaśekhara in Bhagadatta Jalhaṇa's *Sūktimuktāvali* ; the attribution in the latter anthology to Rājaśekhara is certainly wrong, for it is a Kṣemendra's verse ; it is inconceivable that Kṣemendra would have appropriated to himself a verse written not by him but written by Rājaśekhara. In the fourteenth century (and probably in the thirteenth century also) the work must have been current, since Śārṅgadhara quoted a verse from it over the name of Kṣemendra (as well as Rūpa Gosvāmin at the end of the fifteenth or begining of the sixteenth century) and Bhagadatta Jalhaṇa quoted a verse from it (but over the name of Rājaśekhara) in the thirteenth century.

19.7. The *Pavanapañcāśikā* must have been composed in 50 verses

1. V. P. Mahajan's edition of the *Nitikalpataru*, p. v.

before Kṣemendra wrote his *Suvṛttatilaka*, for one verse from this work (Annex I ; No. 24) is preserved in the *Suvṛttatilaka*. This is the only case when a verse quoted from a specific non-extant work of Kṣemendra is cited in the *Suvṛttatilaka* ; all the other verses quoted by Kṣemendra in the *Suvṛttatilaka*, in addition to those attributed to other authors, are his own verses from his unspecified works or were composed by him *ad hoc* to illustrate his teachings of metrics[1]. The verse is quoted as an example of a *sragdharā*-verse and describes a strong wind ; it does not give any idea of the contents or character of the *Pavanapañcāśikā*.

19.8. The *Muktāvali* must have been composed before Kṣemendra wrote his *Aucityavicāracarcā* and the *Kavikaṇṭhābharaṇa*, whichever was earlier, for one verse from this work (Annex I ; No. 25) is preserved in the *Aucityavicāracarcā* and the other (Annex I ; No. 26) in the *Kavikaṇṭhābharaṇa*. Kṣemendra quoted these verses as examples of purity of mind (No. 25) and familiarity with the means of emancipation (No, 26). Both verses are religious, so that it is likely that the *Muktāvalī* was a collection of stray verses of devotional character.

19.9. The *Munimatamimāṁsā* must have been composed before Kṣemendra wrote his *Aucityavicāracarcā*, for fifteen verses from this work (Annex I ; Nos. 27-41) are preserved in the *Aucityavicāracarcā*. Kṣemendra quoted these verses as examples of proprieties and improprieties of naturalness (Nos. 29 and 36), of thought (Nos. 27 and 35), of repulsive sentiment (verses Nos. 40 and 39), of proprieties in the sentiment of tranquility (No. 30), in mixture of sentiments of heroism and pathos (No. 31), or quietism, eroticism, pathos and repulsion (No. 33), or sentiment of pathos (No. 34), charm through the use of suitable adjectives (No. 32), prepositions (No. 28), particles (No. 41), or tenses (No. 37) and the meaning of composition (No. 38). The verses are mostly mythological verses often based on stories included in the *Mahābhārata* (Nos. 27, 28, 29, 31, 34) and sententious verses. The work itself was probably a technical tratise dealing with religion and philosophy, particularly with *mokṣa*, or with teachings of Vyāsa.

19.10. The *Lalitaratnamālā* must have been composed before Kṣemendra wrote his *Aucityavicāracarcā*, for the single verse quoted by Kṣemendra from this work (Annex I; No. 42) is preserved in the *Aucityavicāracarcā*. Kṣemendra quoted the verse as an example of the use of proper genders. This beautiful lyrical verse describes the grief of king Vatsa owing to the separation from

1. See Paras. 16 and 21.2.

Ratnāvālī. It is possible that the *Lalitaratnamālā* was an epithome of Harṣa's *Ratnāvalī*.

19.11. The *Lāvaṇyavatī-(kāvya)* must have been composed before Kṣemendra wrote his *Aucityavicāracarcā* and the *Kavikaṇṭhābharaṇa*, whichever was earlier, for five verses (Annex I. Nos. 43-46 and 48) are preserved in the *Aucityavicāracarcā*; one verse (Annex I; No. 49) in the *Kavikaṇṭhābharaṇa* and one verse (Annex I; No. 47) in the *Aucityavicāracarcā* and the *Kavikaṇṭhābharaṇa*. Kṣemendra quoted the verses as examples of charm in the figure of speech (No. 49), the poet's proper composition (Nos. 43,44 and 46), use of the accusative case (No. 47) and sentiment of humour and *śṛṅgāra* (Nos. 45 and 48). The *Lāvaṇyavatī(kāvya)* must have been a satirical poem of the sort of the *Kalāvilāsa*; the verses deal mostly with tricks of women or prostitutes to deceive their lovers (Nos. 43, 44, 45, 48), description of the beauty of women (No. 49) and coming to age of an adolescent girl (No. 46); only one verse is a flattery verse which could have been said by a prostitute or a woman to her client or lover. Lāvaṇyavatī was probably the heroine of this *kāvya* and the work might have dealt with the seduction of Atrivasu by Vāsantikā. All the verses are lyrical and must have belonged to the satirical poems of Kṣemendra, as the *Kalāvilāsa* and the *Samayamātṛkā*. They probably belong to the later period of Kṣemendra's poetical activity.

19.12. The *Vātsyāyanasūtrasāra* must have been composed before Kṣemendra wrote his *Aucityavicāracarcā*, for the single verse quoted by Kṣemendra from this work is preserved in the *Aucityavicāracarcā* (Annex I; No. 50). Kṣemendra quoted the verse as an example of the use of the proper benediction. The verse is an invocatory and benedictory verse to Kāma, the god of Love. It probably prefaced the *Vātsyāyanasūtrasāra* which was, probably, an epithome of Vātsyāyana's *Kāmasūtra*.

19.13. The *Vinayavallī* must have been composed before Kṣemendra wrote his *Aucityavicāracarcā*, for the two verses which form an entity, and were quoted by Kṣemendra, are preserved in the *Aucityavicāracarcā* (Annex I; Nos. 51-52). The verses are quoted by Kṣemendra as an example of a sentence composed with propriety. The verses deal with Bhīma and the poem was probably based on the *Mahābhārata*. The verses quoted are of mythological character and do not give any idea of the character and contents of the *Vinayavallī*.

19.14. The *Śaśivaṁśamahākāvya* must have been written before Kṣemendra wrote his *Kavikaṇṭhābharaṇa*, for the five verses quoted by Kṣemendra from this work are preserved in the *Kavikaṇṭhābharaṇa* (Annex I; Nos. 53-57). Kṣemendra must have considered this work as very good and charming, for

he quoted verses from it as examples of charm in the whole verse (No. 55), of spontaneous charm (No. 56), of charm residing in the story of a famous person (No. 53), of purity of sense (No. 57) and familiarity of the author with the country (No. 54). The verses are mostly lyrical and amatory verses ; some of them are connected with the *Mahābhārata* story, so that it is possible that this poem was also based on an episode from the *Mahābhārata*.

20. Out of the fourteen non-extant works of Kṣemendra mentioned above, the *Lāvaṇyavatī-(kāvya)* seems to be the most typical work for Kṣemendra's writings and perhaps the most valuable.

VERSES ATTRIBUTED GENERALLY TO KṢEMENDRA IN HIS TREATISES OF ANTHOLOGICAL CHARACTER AND NOT IDENTIFIED IN HIS EXTANT WORKS

21.1. In Annex II we find verses generally attributed to Kṣemendra in his three treatises of anthological character and not identified in his extant works. As mentioned above[1], these verses were certainly Kṣemendra's verses, because they were attributed to the author by Kṣemendra himself and there is no doubt that Kṣemendra would not appropriate to himself any verse written by another author and that he knew unquestionably which verses he wrote.

21.2.1. It was also stated above[2] that all, but one, verse in this group are quoted in the *Suvṛttatilaka* and that those found in the first chapter of the *Suvṛttatilaka* were probably composed *ad hoc* by Kṣemendra in order to define and illustrate the various metres and were not culled from Kṣemendra's any non-extant (or extant) works. There are 25 such verses (Annex I. Nos. 62-73, 76-78, 80-87 and 93-94). They are, usually, of inferior poetical value, because Kṣemendra wanted to incorporate in the verse the name of the metre, which usually denote some attributes of women, and it was not easy, even for a poet of Kṣemendra's stature, to build around the names of metres a good verse with a good sense[3]. Particularly difficult was it when the verse was short of less than 14 syllables to a quarter. Much easier was to compose good verses in longer metres ; therefore, examples of the *Mandākrāntā-*(Annex I : No. 80), or *Hariṇī-*(Annex I ; No. 72), or *Śikhariṇī-*verses (Annex I ; No. 84) are of considerable poetical value.

21.2.2. The verses quoted in chapter 1 of the *Suvṛttatilaka* are usually

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1. See Paras. 14 and 16.
2. See Paras. 16 and 19.7.
3. See footnote 4 on p. 13.

lyrical, religious and devotional, descriptive or flattery verses. All of the religious verses show that Kṣemendra, when composing his *Suvṛttatilaka*, was a Śaiva ; therefore, we can assume that the *Suvṛttatilaka* was composed in the earlier part of his life, before he became a Vaiṣṇava[1].

21.2.3. The verses composed *ad hoc* for the *Suvṛttatilaka*, in order to quote examples of different metres, illustrate the following metres (quoted in the order of syllables to a quarter) :

6 syllables to a quarter :	*Tanumadhyā* metre (Annex II ; No. 67) ;
7 syllables to a quarter :	*Kumāralalita* metre (Annex II ; No. 62) ;
8 syllables to a quarter :	*Vidyunmālā* metre (Annex II ; No. 83) ;
	Pramāṇi metre (Annex II ; No. 87) ;
9 syllables to a quarter :	*Bhujaga-śiśusṛtā* metre (Annex II ; No. 70) ;
10 syllables to a quarter :	*Rukmavatī* metre (Annex II ; No. 76) ;
11 syllables to a quarter :	*Indravajrā* metre (Annex II ; No. 68) ;
	Upendravajrā metre (Annex II ; No. 65) ;
	Dodhaka metre (Annex II ; No. 77)[2];
	Śālinī metre (Annex II ; No. 78) ;
	Rathoddhatā metre (Annex II ; No. 86) ;
	Svāgatā metre (Annex II ; No. 85) ;
12 syllables to a quarter :	*Toṭaka* metre (Annex II ; No. 93)[3] ;
	Vaṁśastha metre (Annex II ; No. 63) ;
	Drutavilambita metre (Annex II ; No. 71) ;
13 syllables to a quarter :	*Praharṣiṇī* metre (Annex II ; No. 82) ;
14 syllables to a quarter :	*Vasantatilakā* metre (Annex II ; No. 66) ;
15 syllables to a quarter :	*Mālinī* metre (Annex II ; No. 69) ;
17 syllables to a quarter :	*Narkuṭa* metre (Annex II ; No. 73) ;
	Pṛthvī metre (Annex II ; No. 64) ;
	Mandākrāntā metre (Annex II ; No. 80) (good poetry) ;
	Śikhariṇī metre (Annex II ; No. 84) (good poetry) ;
	Hariṇī metre (Annex II ; No. 72) (good poetry) ;
19 syllables to a quarter :	*Śārdūlavikrīḍita* metre (Annex II ; No. 81) ;
21 syllables to a quarter	*Sragdharā* metre (Annex II ; No. 94).

1. See Para. 4.
2. Cf. footnote 4 on p. 13.
3. Cf. footnote 4 on p. 13.

21.3. Chapters II and III of the *Suvṛttatilaka* deal with the merits and demerits of the different metres ; there, Kṣemendra mostly quoted verses of other poets and verses of his own ; these are verses included in Annex II Nos. 58-61, 74-75, 79, 88-92 and 95 (the latter verse is not quoted in the *Suvṛttatilaka* but in the *Kavikaṇṭhābharaṇa* in order to show that the author "thrived in a shadow of another poet"[1]) ; the verses in this group are often charming, as, for instance a sententious verse composed in the *Drutavilambita* metre (Annex II ; No. 61) ; they are mostly lyrical verses which are of high poetical value. The verses are quoted as examples of the merits of the *Dodhaka* (No. 92), *Śālinī* (No. 88), *Rathoddhatā* (Nos. 58-59), *Svāgatā* (No. 89), *Toṭaka* (No. 79), *Drutavilambita* (No. 61), *Praharṣiṇī* (No. 91), *Pṛthvī* (No. 60) and *Sragdharā* (No. 90) metres.

VERSES ATTRIBUTED TO KṢEMENDRA IN ANTHOLOGIES AND NOT IDENTIFIED IN HIS KNOWN WORKS

22.0. In Annex III, representing verses belonging to group 3 (a)[2] ninety-one verses attributed in anthologies[3] to Kṣemendra are quoted. As stated above[4], not all these verses are Kṣemendra's genuine verses. Some were, probably, wrongly attributed in anthologies to Kṣemendra, but the bulk of the verses quoted in this group were verses composed by Kṣemendra and must be considered as "new" Kṣemendra's verses, i. e. verses of the poet otherwise unknown. They, probably belonged, in their great majority, to non extant Kṣemendra's writings. Their knowledge seems to be of primordial importance for the assessment of Kṣemendra's poetry.

22.1. Out of these 91 verses, verse No. 102 is not a Kṣemendra's verse. It is attributed to Kṣemendra in the *Padyaracanā* and the *Subhāṣitasavaskṛta*(?)-*śloka* and to Kṣemeśvara in the *Saduktikarṇāmṛta*. Because of the similarity of names Kṣemendra-Kṣemeśvara the two authors were sometimes confounded. The verse occurs in the *Naiṣadhāna-nāṭaka* of Kṣemeśvara, as recorded in P. Peterson's Second Report ; it is a Kṣemeśvara's verse.

22.2. Verse No. 106 attributed in Vallabhadeva's *Subhāṣitāvalī* to Kṣemendra is not also a Kṣemendra's verse ; it is a verse of Kṣemendra's pupil Lakṣmaṇāditya, as Kṣemendra clearly stated in the *Kavikaṇṭhābharaṇa*.

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1. Quoted in Annex II, for it is attributed by Kṣemendra to himself (*mama*).
2. See Para. 17.4.
3. About different anthologies quoted in this study see Paras. 17.1 to 17.3.
4. Cf. Para. 17.4.

22.3. Verse No. 123 which is in Vallabhadeva's *Subhāṣitāvali* attributed to Kṣemendra[1] and in Sūrya Kaliṅgarāja's *Sūktiratnahāra* to Sakalavidyākara and is quoted anonymously in the *Narābharaṇa* and in some *alaṅkāra*-works (*Kuvalayānanda, Citramīmāṁsā*) is probably also not a Kṣemendra's verse ; it is a popular sententious saying which also occurs in some texts of the Southern Pañcatantra.[1]

22.4. Verse No. 126, though attributed to Kṣemendra in Bhagadatta Jalhaṇa's *Sūktimuktāvali* and, probably through this anthology[2], in Harikavi's *Subhāṣitahārāvali*, is also not a Kṣemendra's verse. It is a *Pañcatantra* verse, already known in the earliest recensions of the *Pañcatantra* (the *Tantrākhyāyikā*, Southern, Nepalese recensions and offshoots of the *Tantrākhyāyikā*-Pūrṇabhadra, *textus simplicior*) ; from the *Pañcatantra* it was included in the *Hitopadeśa* and probably, in the *Vikramacarita* (southern recension) ; this verse was also attributed to Bhartṛhari (512) and king Muñja in the *Bhojaprabandha*; we come also across the same teaching in the *Kathāsaritsāgara*.

22.5. Verse No. 132 is attributed only to Kṣemendra[3] in the *Śārṅgārapaddhati*, while in Śrīdharadāsa's *Saduktikarṇāmṛta*, Bhagadatta Jalhaṇa's *Sūktimuktāvali* and Govindajit's *Sabhyālaṅkaraṇa* it is attributed to Rājaśekhara and in Sūrya Kaliṅgarāja's *Sūktisahasra* to Vātsyāyana (*sic!*), It also occurs anonymously in Vidyākara's *Subhāṣitaratnakoṣa* / *Kavīndravacanasamuccaya*, Vallabhadeva's *Subhāṣitāvali*, Sāyaṇa's *Subhāṣitasudhānidhi*, Gadādharabhaṭṭa's *Rasikajīvana* and numerous works on poetics and rhetorics (Mammaṭa's *Kāvyaprakāśa*, Govinda's *Kāvyapradīpa*, Hemacandra's *Kāvyānuśāsana*, Appayya Dīkṣita's *Kuvalayānanda*, Rājānaka Ruyyaka's *Alaṁkārasarvasva*, Śobhākaramitra's *Alaṁkāraratnākara*, *Alaṁkāratilaka*, Vāgbhaṭa's *Kāvyānuśāsana*, Viśvanātha Kāvirāja's *Sāhityadarpaṇa*, Jayadeva's Candrāloka, Paṇḍita Jagannātha's *Rasagaṅgādhara*, Mahimabhaṭṭa's *Vyaktiviveka*, Narendraprabhasūri's *Alaṁkāramahodadhi*, etc.). It is not a Kṣemendra's but a Rājaśekhara's verse culled from the latter's *Viddhaśālabhañjikā* (1.2).

22.6. Verse No. 146, attributed to Kṣemendra in Vallabhadeva's *Subhāṣitāvali*, seems also not to be our poet's verse, but a Bhartṛhari verse, though it does not belong to the nucleus of Bhartṛhari's epigrams ; it occurs

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1. The verse is also attributed in the *Subhāṣitasudhāratnabhāṇḍāgāram* to Kṣemendra, but that work is a modern anthology and its attributions are not original but were taken from classical anthologies (in this case from Vallabhadeva's *Subhāṣitāvali*), generally, they are, therefore, not mentioned here.
2. See para. 17.1.1 and footnote 2 on p. 14.
3. Cf. footnote 1 above (on p. 27).

also in the *Subhāṣitasuradruma* of Keḷadi Basavappa Nāyaka and in the modern *Subhāṣitaratnākara*.

23. Doubtful Kṣemendra's verses are: No. 97, which is not clearly attributed to Kṣemendra in Sūrya Kaliṅgarāja's *Sūktisahasra* and is quoted anonymously in Vidyākara's *Subhāṣitaratnakoṣa* and the *Samayocitaratnamālikā*; the verse is, probably, a *Hitipadeśa* verse; No. 100 which is only attributed to Kṣemendra in Harikavi's *Subhāṣitahārāvali*, while in Bhagadatta Jalhaṇa's *Sūktimuktāvali* and Vidyākara's *Subhāṣitaratnakoṣa* it is quoted anonymously[1] and in Sāyaṇa's *Subhāṣitasudhānidhi* and Sūrya Kaliṅgarāja's *Sūktiratnahāra* it is attributed to Ruyyaka; the verse, a well-known devotional Śaiva verse, appears also in Rājānaka Ruyyaka's *Alaṁkārasarvasva* and is often quoted in treatises of poetics and rhetorics; No. 101 is in Bhagadatta Jalhaṇa's *Sūktimuktāvali* attributed to Kṣemendra or Kṣemeśvara, in Śrīdharadāsa's *Saduktikarṇāmṛta* to Abhimanyu, for the alternate attribution to Kṣemeśvara is in view of Harikavi's *Subhāṣitahārāvali* attribution to Kṣemavara more likely; No. 107 which is attributed to Kṣemendra only in the modern *Saṁskṛta-Sūktiratnākara*, while it is attributed in Sūrya Kaliṅgarāja's *Sūktiratnahāra* to Vallabha and is quoted anonymously in Vallabhadeva's *Subhāṣitāvali*, *Subhāṣitapadyaratnākara*, *Subhāṣitaratnamālā*, Sāyaṇa's *Subhāṣitasudhānidhi*, *Subhāṣitaratnasamuccaya* and the *Subhāṣitasaptaśati*; the verse is a well-known sententious verse which also appears in numerous works on poetics and rhetorics and amongst the so-called Cāṇakya's sayings and in younger recensions of the *Pañcatantra* and the *Śukasaptati*; No. 111 which is in Bhagadatta Jalhaṇa's *Sūktimuktāvali* doubtfully attributed to Kṣemendra and in Sūrya Kaliṅgarāja's *Sūktiratnahāra* and Sāyaṇa's *Subhāṣitasudhānidhi* is attributed to *Mānasollāsa*; it is an *antarālāpa* riddle, probably attributed to Kṣemendra because of his notorious acerbic castigation of *kāyastha-s*; No. 129, which is attributed to Kṣemendra in Vallabhadeva's *Subhāṣitāvalī* only while it is quoted in Sāyaṇa's *Subhāṣitasudhānidhi* anonymously is also a sententious verse which occurs amongst the so-called Cāṇakya's sayings (and in the *Bṛhaspatisaṁhitā* of the *Garuḍa-purāṇa*); No. 138, which is only in one MS. of the *Śārṅgadhara-paddhati* attributed to Kṣemendra and appears also amongst the so-called Cāṇakya's sayings (and in the *Bṛhaspati-saṁhitā* of the *Garuḍa-purāṇa*), in some younger recensions of the *Pañcatantra*, the *Hitopadeśa*, the *Vikramacarita*, the *Śukasaptati*, the *Padma-purāṇa* and the *Kathāratnākara* of

1. Attributions of Harikavi in his *Subhāṣitahārāvalī*, when they are different from attributions in Bhagadatta Jalhaṇa's *Sūktimuktāvalī* are not reliable. See L. Sternbach, quoted in footnote 2 on p. 14.

Hemavijaya; verses Nos. 139, 158 and 184, which are in Vallabhadeva's *Subhāṣitāvalī* attributed to Vyāsadāsa, a sobriquet of Kṣemendra, but who, probably, refers in Vallabhadeva's *Subhāṣitāvalī* to another author than Kṣemendra, for none of the verses attributed there to Vyāsadāsa could be identified in any of Kṣemendra's works; No. 142, which in Harikavi's *Subhāṣitahārāvalī* is attributed to Kṣemendra and in Bhagadatta Jalhaṇa's *Sūktimuktāvalī* to Lakṣmīdhara, for the attributions in Bhagadatta Jalhaṇa's *Sūktimuktāvalī* are more reliable than those in Harikavi's *Subhāṣitahārāvalī*[3]; No. 172, which is in Gadādharabhaṭṭa's *Rasikajīvana* attributed to Kṣemendra, while in Bhagadatta Jalhaṇa's *Sūktimuktāvalī*, Harikavi's *Subhāṣitahārāvalī*, *Śārṅgadharapaddhati* and Lakṣmaṇabhaṭṭa Āṅkolakara's *Padyaracanā* is quoted anonymously[1]; and No. 185, which is in Harikavi's *Subhāṣitahārāvalī* attributed to Kṣemendra, while in Bhagadatta Jalhaṇa's *Sūktimuktāvalī* to Trailocana[2].

24. We may assume that verses attributed to Kṣemendra in more than one independent anthology[3] are genuine Kṣemendra's verses, e. g. Nos. 104, 133, 137 (the verse is in Vallabhadeva's *Vidagdhajanavallabhā* attributed to Kṣemasiṁha, but the latter anthology is known for twisting and distorting the names of the authors to whom they attribute verses, and in Vidyākara's *Subhāṣitaratnakoṣa/Kavīndravacanasamuccaya*/Nandana's *Prasannasahityaratnākara* where it is quoted anonymously), 144 and 186 (we find this verse also in the *Nītidviṣaṣṭikā* and some younger offshoots of the *Tantrākhyāyikā*), while others are, probably, genuine Kṣemendra's verses, even if they are sometimes attributed also to other authors, as Nos. 96, 98, 99 (attributed in Vallabhadeva's *Subhāṣitāvalī* and in Sūrya Kaliṅgarāja's *Sūktiratnahāra* to Vallabhadeva)[4], 103, 105, 108, 109 (which is in the *Śārṅgadharapaddhati* and Lakṣmaṇabhaṭṭa Āṅkolakāra's *Padyaracanā* attributed to Kṣemendra and in Vallabhadeva's *Subhāṣitāvalī* to Dāmodaragupta; it is in the style of the *Kuṭṭanīmata* or the *Samayamātṛkā*), 110, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 124, 125, 127, 128, 130, 131, 134, 135 (despite the fact that the verse is in Harikavi's *Subhāṣitahārāvalī* attributed to Haribhadra and

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1. See footnote 1 on p. 28.
2. Gadādharabhaṭṭa's *Rasikajīvana* is not reliable as far as attributions are concerned. The two editions (cf. footnote 2 on p. 16) are not identical from this point of view.
3. Not independent anthologies are Sūrya Kaliṅgarāja's *Sūktiratnahāra* and Sāyaṇa's *Subhāṣitasudhānidhi* (para 17.1.1 footnote 8 on p. 14) as well as Bhagadatta Jalhaṇa's *Sūktimuktāvalī* and Harikavi's *Subhāṣitahārāvalī* (para. 17.1.1 and footnote 2 on p. 14).
4. The compiler of the *Sūktiratnahāra* referred here probably to the *Subhāṣitāvalī* and not to Vallabhadeva, a poet (cf. footnote 6 on p. 14).

in the *Subhāṣitasudhāratna-bhāṇḍāgāram* to Bilhaṇa, for the latter two anthologies' attributions are not reliable, particularly, in view of the fact that Bhagadatta Jalhaṇa's *Sūktimuktāvali* attributed the verse to Kṣemendra), 136, 140, 141, 143, 145, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182 and 183.

25. We see that out of the 91 verses quoted in Annex II only six verses are not Kṣemendra's verses, 13 are doubtful Kṣemendra's verses and the rest, i. e. 72 verses (5 attributed to Kṣemendra in more than one anthology and 67 attributed to Kṣemendra in one anthology only, or in two not independent anthologies[1]), are probably genuine, otherwise unknown, Kṣemendra's verses. They deal with a variety of subjects—some are lyrical, some sententious, some satirical, some descriptive, etc. Some of these verses are typical for Kṣemendra's writings, e. g. verses Nos. 99, 105 (*Cārucarcyā*), 109 (*Kalāvilāsa* or *Samayamātṛkā* or *Darpadalana*), etc., but some verses dealing with favourite subjects of Kṣemendra might have been attributed to the author only because of the subjects dealt with in the verses[2].

VERSES ATTRIBUTED TO KṢEMENDRA IN ANTHOLOGIES AND IDENTIFIED IN HIS KNOWN WORKS AND VERSES SPECIFICALLY ATTRIBUTED TO HIS KNOWN WORKS

26. In Annex IV, representing verses belonging to group 3 (b)[3], 229 verses are cited ; these are verses quoted in anthologies, either with a general attribution to Kṣemendra and identified in his extant works or with an attribution to his individual extant works and identified, or not identified in these works ; the works are : (A). *Kalāvilāsa* (verses Nos. 187-242 ; 56 verses) ; (B). *Caturvargasaṁgraha* (verses Nos. 243-255 ; 13 verses) ; (C). *Cārucaryā* (Nos. 256-328 ; 73 verses) ; (D). *Darpadalana* (Nos. 329-343 ; 15 verses) ; (E). *Daśāvatāracarita* (*kāvya*) (No. 344 ; 1 verse) ; (F). *Deśopadeśa* (Nos. 345-353 ; 9 verses) ; (G). *Bṛhatkathāmañjari* (Nos. 354-411 ; 58 verses) ; (H). *Bauddhāvadānakalpalatā* (*Boddhā*°) or *Avadānakalpalatā* (Nos. 412-414 ; 3 verses) ; and (I). *Sevyasavakopadeśa* (No. 415 ; 1 verse). The knowledge of these verses are doubly important, for they show in what form, i. e. with what variants they were known in the thirteenth and later centuries and which of the Kṣemendra's verses and from which of his works were particularly popular in that time.

1. Cf. footnote 3 on p. 29.
2. E.g. when they deal critically with *kāyastha*-s.
3. See Paras. 17.6 and 17.7.

27. As stated above[1], the various readings of the respective verses were recorded in order to enable the future editors of critical texts of the respective Kṣemendra's works to reconstruct them properly[2]. P. Lapanich's critical edition of Kṣemendra's *Kalāvilāsa* would have been greatly improved if the editor would have taken into consideration all the anthologies which quote the Kalāvilāsa verses, some of which are sometimes quoted anonymously[3].

28.1.1. *Ad* (A) the *Kalāvilāsa*[4]. Out of 56 verses (Annex IV ; Nos. 187-242), quoted in anthologies and attributed to Kṣemendra or, specifically, to the *Kalāvilāsa*, seven could not be identified in this work. The verses identified in the *Kalāvilāsa* are :

Kalāvilāsa:	No.:	Attributed in[5] :	*Kalāvilāsa*:	No.:	Attributed in[5] :
1.30	190	ŚP. (Kṣ.)	2.10	196	JS. (Kṣ.)
1.52	187	ŚP. (Kṣ.)	2.36	197	ŚP. (Kṣ.)
1.59	237	SRHt. (Ka.), SSSN. (Ka.)	2.44	242	SRHt. (Ka.), SSSN. (Ka.)
1.63	222	ŚP. (Kṣ.)	2.45	189	ŚP. (Kṣ), SH. (Kṣ), SRHt. (Ka.), SSSN. (Ka.)
1.64	227	SRHt. (Ka.)	2.53	213	JS. (Kṣ.)
2.1	228	ŚP. (Kṣ.), RJ. (Kṣ. or an.);	2.55	232	JS. (Kṣ.), SH. (an.)
2.3	238	ŚP. (Kṣ.)	2.87	202	ŚP. (Kṣ.), RJ. (Kṣ.), SH. (an.)
2.4	204	ŚP. (Kṣ.)	3.14	215	ŚP. (Kṣ.)
2.6	194	ŚP. (Kṣ.)			
2.9	210	ŚP. (Kṣ.)			

1. See Para. 18.
2. See Para. 17.6.
3. E.g. in 2.45 (No. 189) in *b* it would be better to have as in the *Śārṅgadhara-paddhati*, *Sūktiratnahāra*, *Subhāṣitasudhānidhi* and *Subhāṣitahārāvali*, *arthānām* instead of *anyeṣāṁ*; in 7.7 (No. 195) in *b* °*huṁkāra*° instead of °*jhaṁkāra*° as in ŚP., P., and LKS; in 8.20 (No. 223) in *b dhiyā* instead of *bhiyā*, as in the *Sūktiratnahāra* and *Subhāṣitasudhānidhi*; in 10.3 (No. 192 in *b niyamāt* instead of *niyamaḥ* as in the *Sūktimuktāvali* and *Subhāṣitahārāvali*; in 10.9 (No. 208) in *d mantrarakṣaṇaṁ-tyāgaḥ* instead of *surūpatājñā ca* as in the *Sūktimuktāvali*, the *Subhāṣitahārāvali* and KS.; in 10.10 (No. 209) in *d prabhāvasya* instead of *prabhutvasya* as in the *Sūktimuktāvalī*, *Subhāṣitahārāvalī* and KS. etc.
4. Cf. Paras. 5 No. 1 and 7.1.
5. Kṣ. means attributed to Kṣemendra; Ka. means attributed to *Kalāvilāsa*; an. means quoted anonymously.

4.12	188	SRHt. (Ka.)	8.3	241	SRHt. (Ka.), SSSN. (an.)
4.23	218	SRHt. (Ka.)			
4.24	191	SRHt. (Ka.)	8.11	219	VS. (an.)
4.40	230	ŚP. (Kṣ.)	8.20	223	ŚP. (Kṣ.), SRHt. (Ka.), SSSN. (Ka.)
5.3	205	SRHt. (Ka.), SSSN. (Ka.)			
5.4	201	SRHt. (Ka.), SSSN. (Ka.)	8.29	207	SP. (Kṣ.)
			9.7	217	JS. (Kṣ.)
5.7	198	J S (Kṣ.), ŚP. (Kṣ), SRHt. (Ka.)	9.8	235	JS. (Kṣ.)
			10 2	214	JS. (Kṣ.), SH. (an.)
5.9	221	SRHt. (Ka.), SSSN. (an.)	10.3	192	JS. (Kṣ.), SH. (an.)
			10.4	199	JS. (Kṣ.), SH. (an.)
6.6	236	SRHt. (Ka.), SSSN. (an.)	10.5	224	JS. (Kṣ.), SH. (an.)
			10.7	220	JS. (Kṣ.), SH. (an.)
7.1	193	ŚP. (Kṣ.)	10.8	239	JS. (Kṣ.)
7.4	206	ŚP. (Kṣ.)	10.9 }	208	JS. (Kṣ.), SH. (an.)
7.7	195	ŚP. (Kṣ.)	10.10 }	209	JS. (Kṣ.), SH. (an.)
7.13	216	SRHt. (Ka.), SSSN. (an.)	10.11	225	JS. (Kṣ.), SH. (an.)
			10.12	234	JS. (Kṣ.), SH. (an.)
7.14	229	SRHt. (Ka.), SSSN. (an.)	10.13	233	JS. (Kṣ.), SH. (an.).

28.1.2. Most of the verses from *sarga*-s 9 and 10 of the *Kalāvilāsa* are included in Bhagadatta Jalhaṇas *Sūktimuktāvali* and Harikavis *Subhāṣitahārāvali*; from *sarga*-s 4, 5 and 6 in Sūrya Kāliṅgarāja's *Sūktiratnahāra* and Sāyaṇa's *Subhāṣitasudhānidhi*; and from *sarga* 2 in the *Śārṅgadharapaddhati*; Vallabhadeva's *Subhāṣitāvali* quotes only one verse from the *Kalāvilāsa* and this one it quotes anonymously.

28.1.3. The following seven verses attributed in anthologies to the *Kalāvilāsa* could not be identified in that work: Nos. 200 (SRHt.; Ka.), 203 (SRHt. Ka; SSSN. Ka. or an.), 211 (SRHt. Ka.), 212 (SRHt. Ka.; SSSN. an.), 226 (SRHt. Ka.; SSSN. Ka. or an.), 231. (SRHt. Ka.; SSSN.) and 240 (SRHt.Ka.). Most of the "new" *Kalāvilāsa* verses, which occur in the Sūrya Kaliṅgarāja's *Sūktiratnahāra*/Sāyaṇa's *Subhāṣitasudhānidhi* do not suit the *Kalāvilāsa* and are mostly composed in metres other than *āryā*; these verses must be considered as doubtful *Kālāvilāsa* verses.

28.2.1. *Ad* (B.) the *Caturvargasaṁgraha*.[1] 13 verses Annex IV; Nos. 243-255), quoted in Annex IV were identified in the *Caturvarṁgasagraha*;

1. Cf. Paras. 8 No. 11 and 7.1.

ten of them are quoted in Vallabhadeva's *Subhāṣitāvali* and are attributed to Kṣemendra, two in the *Kavikaṇṭhābharaṇa*, where they are attributed to *mama Caturvargasaṁgrahe* and one in the *Aucityavicāracarcā*, where it is attributed to *mama Caturvargasaṁgrahe*. The verses identified in the *Caturvargasaṁgraha* are as follows:

Caturvarga-saṁgraha:	No.:	Attributed in:	*Caturvarga-saṁgraha*:	No.:	Attributed in:
1.3	247	VS.	1.26	252	*Kavikaṇṭābharaṇa*
1.5	249	VS.	3.10	245	VS.
1.8	243	VS.	3.11	248	VS.
1.11	255	VS.	4.7	251	*Aucityavicāracarcā*
1.13	250	VS.	4.13	244	VS.
1.19	253	VS.	4.23	246	*Kavikaṇṭhābharaṇa*
1.20	254	VS.			

28.2.2. The *Caturvargasaṅgraha* verses quoted in anthologies contain only minor variants or no variants at all.

28.3.1. *Ad* (C.) the *Cārucaryā(śataka)*[1] (Annex IV; No. 256-328). As stated above[2], the *Carucaryā(śataka)* must have been a very popular work in India, at least from the 13th century onwards, for great parts of it were included in the *Śārṅgadhara-paddhati* and Harikavi's *Subhāṣitahārāvalī* and almost all of the first 72 stanzas in the modern *Nītisaṁgraha*. This is understandable, since *Cārucaryā(śataka)*'s verses are moralistic verses which suit anthologies well. Also one verse in group 2 (i.e. quoted in anthologies as Kṣemendra's verses which could not be identified in any of the known works of Kṣemendra[3], seems to have belonged to the *Cārucaryā* (Annex III; No. 105). 73 verses quoted in anthologies with or without attributions to Kṣemendra (all verses quoted in the *Nītisaṁgraha* are quoted anonymously) could be identified in the *Cārucaryā(śataka)*, thereof 49 in the *Nītisaṅgraha* only[4] and 24 in classical anthologies. The verses identified in the *Cārucaryā(śataka)* are:

1. Cf. Paras. 5 No. 12 and 7.1.
2. Cf. Para. 17.7.
3. Cf. Para. 25.
4. Verses 1, 3, 4, 5, 7, 8, 9, 12, 13, 14, 15, 16, 17, 19, 22, 23, 24, 25, 27, 28, 32, 33, 34, 35, 36, 37, 40, 44, 46, 47, 48, 49, 50, 51, 53, 54, 58, 60, 61, 62, 63, 65, 66, 67, 68, 69, 70, 71 and 72.

Cāru-caryā :	No.:	Attributed in :	Variants:[1]
1	320	Nīsam.	—
2	307	ŚP., SH., Nīsam.	x
3	303	Nīsam.	—
4	282	Nīsam.	—
5	319	Nīsam.	—
6	300	ŚP., SH., Nīsam.	x
7	258	Nīsam.	—
8	272	Nīsam.	—
9	294	Nīsam.	—
10	280	ŚP., SH., Nīsam.	—
11	291	ŚP., SH., Nīsam.	x
12	262	Nīsam.	—
13	287	Nīsam.	—
14	296	Nīsam.	—
15	267	Nīsam.	—
16	309	Nīsam.	—
17	273	Nīsam.	—
18	278	ŚP., SH., Nīsam.	x
19	276	Nīsam.	—
20	306	ŚP., Nīsam.	x
21	277	ŚP., SH., Nīsam.	x
22	299	Nīsam.	—
23	301	Nīsam.	—
24	257	Nīsam.	—
25	260	Nīsam.	—
26	324	ŚP., SH., Nīsam.	x
27	297	Nīsam.	—
28	275	Nīsam.	—
29	268	ŚP., SH., Nīsam.	x
30	302	ŚP., SH., Nīsam.	x
31	266	ŚP., SH., Nīsam., VP. (an.)	x
32	284	Nīsam.	—
33	290	Nīsam.	—
34	293	Nīsam.	—
35	269	Nīsam.	—
36	270	Nīsam.	—
37	298	Nīsam.	—
38	311	ŚP., SH., Nīsam.	x
39	274	ŚP., SH., Nsam.	—
40	265	Nīsam.	—
41	283	ŚP., SH., Nīsam.	x
42	—	—	—
43	308	ŚP., SH., Nīsam.	x
44	315	Nīsam.	—
45	—	—	—
46	279	Nīsam.	—
47	318	Nīsam.	x
48	316	Nīsam.	—
49	259	Nīsam.	—
50	327	Nīsam.	x
51	263	Nīsam.	—
52	312	ŚP., SH., Nīsam.	x
53	285	Nīsam.	—
54	288	Nīsam.	—
55	304	ŚP., SH., Nīsam.	x
56	292	ŚP., SH., Nīsam.	x
57	256	ŚP., SH., Nīsam. =VCsr. 31.4	x
58	322	Nīsam.	—
59	328	ŚP., SH., Nīsam.	x
60	305	Nīsam.	—
61	310	Nīsam.	—
62	325	Nīsam.	—

1. Sometimes also in the *Nītisaṁgraha*, viz. verses 2, 6, 10, 11, 18, 20, 21, 26, 29, 30, 31, 38, 39, 41, 43, 52, 55, 56, 57, 59, 80, 83, 91 and 99.

Cāru-caryā	No.	Attributed in :	Variant[1]	Cāru-caryā	No.	Attributed in :	Variant[1]
63	314	Nīsam.	—	82	—	—	—
64	—	—	—	83	321	ŚP., SH.	x
65	286	Nīsam.	—	84	—	—	—
66	295	Nīsam.	—	85	—	—	—
67	271	Nīsam.	—	86	—	—	—
68	313	Nīsam.	—	87	—	—	—
69	323	Nīsam.	—	88	—	—	—
70	326	Nīsam.	—	89	—	—	—
71	264	Nīsam.	—	90	—		—
72	261	Nīsam.	—	91	281	ŚP., SH.	x
73	—	—	—	92	—	—	—
74	—	—	—	93	—	—	—
75	—	—	—	94	—	—	—
76	—	—	—	95	—	—	—
77	—	—	—	96	—	—	—
78	—	—	—	97	—	—	—
79	—	—	—	98	—	—	—
80	289	ŚP., SH.	x	99	317	ŚP., SH.	x
81	—	—	—	100	—	—	—

28.3.2. All but one verses of the *Cārucaryā* (No. 274) quoted in classical anthologies contain some variants, while all, but two verses of the *Cārucaryā* quoted in the *Nītisaṅgraha* only (No. 318 and 327) do not contain any variants.

28.3.3. Only 27 verses of the *Cārucaryā* were not quoted in any of the classical or modern anthologies.[2]

28.4.1. *Ad* (D) The *Darpadalana*[3]. 15 verses (Annex IV; Nos. 329-343) attributed in anthologies to Kṣemendra could be identified in the *Darpadalana*. They are as follows :

1. The sign—denotes that no variants in the respective verse was noted; the sign x denotes that variants in the respective verse were noted.
2. Verses 42, 45, 64, 73-79, 81, 82, 84-90, 92-98 and 100.
3. Cf. Paras. 5 No. 15 and 7.1.

Darpa-dalana :	No.:	Attributed in :	*Darpa-dalana* :	No.:	Attributed in :
1.56	332	JS.	3.7	343	JS.
2.6	329	JS., SH.	3.10	330	ŚP.
2.8	336	JS., SH., ŚP., Pad. (an.)	3.13	341	JS.
			3.14	337	JS., SH., ŚP.
2.30	334	JS., SH. Pad. (an.)	3.24	342	JS.
			3.46	338	JS.
2.33	335	JS., ŚP., SH.,	3.51	340	JS., SH.
2.64	333	JS., SH.	3.68	331	JS., SH., ŚP.
3.5	339	JS.			

28.4.2. All the verses, but one (No. 330) from the *Darpadalana* are quoted in Bhagadatta Jalhṇa's *Sūktimuktāvali* (sometimes also in the Harikavi's *Subhāṣitahārāvali*), the *Śārṅgadhara-paddhati* and some in the Lakṣmaṇabhaṭṭa Āṅkolakara's *Padyaracanā*, but the latter anonymously.

28.4.3. The different anthologies contain some important variants and only three verses are quoted in anthologies without variants (Nos. 334, 339 and 342).

28.5. *Ad* (E). The *Daśāvatāracarita(kāvya)*[1]. Only one verse (Annex IV; No. 344) attributed to Kṣemendra could be identified in the *Daśāvātarcarita(kāvya)*, viz. verse No. 3; it is quoted in Bhagadatta Jalhaṇa's *Sūktimuktāvalī* only where it contains minor variants.

28.6.1. *Ad* (F.) The *Deśopadeśa*.[2] 9 verses (Annex IV; Nos. 345-353), attributed to Kṣemendra could be identified in the *Deśopadeśa*. They are the following :

Deśopadeśa :	No.:	Attributed in :	*Deśopadeśa* :	No.	Attributed in :
1.5	332	VS.	1.12	351	VS.
1.7	349	VS.	1.16	346	VS.
1.9	345	VS.	1.17	348	VS.
1.10	347	VS.	4.5	350	JS., *Kavikaṇṭhābharaṇa*
1.11	352	VS.			

1. Cf. Paras. No. 17 and 7.1.
2. Cf. Paras. 5 No. 18 and 7.1.

28.6.2. Of the nine verses identified in the *Deśopadeśa*, eight are from the first *upadeśa* and occur in Vallabhadeva's *Subhāṣitāvali* and one verse is from the fourth *upadeśa* and occurs in Bhagadatta Jalhaṇa's *Sūktimuktāvali* and the *Kavikaṇṭhābharaṇa*; in the latter case it is attibuted to *mama Deśopadeśe*. Only that verse and verse No. 347 contain in anthologies minor variants.

28.7.1. *Ad* (G). The *Bṛhatkathāmañjarī*[1]. This is an epitome of Guṇāḍhya's *Bṛhatkathā* and is an early long work of Kṣemendra. As many as fifty-eight verses are specifically attributed in Sūrya Kaliṅgarāja's *Sūktiratnahāra* and Sāyaṇa's *Subhāṣitasudhānidhi* to the *Bṛhatkathāmañjarī* (Annex IV; Nos. 354-411).

28.7.2. Only ten verses attributed to Kṣemendra, or specifically to the *Bṛhatkathāmañjarī*, could have been identified in the poem. Unlike other Kṣemendra's works the *Bṛhatkathamañjarī* was probably not in the majority of cases the source of verses attributed to it in Sūrya Kaliṅgarāja's *Sūktiratnahāra* and Sāyaṇa's *Subhāṣitasudhānidhi*. This conclusion was reached after the study of the verses which could not be identified in the *Bṛhatkathāmañjarī*, for as many as thirteen verses (out of 48) are certainly not Kṣemendra's verses. And so, verse No. 403 is Bhāravi's *Kirātarjunīya* verse;[2]; verse No. 355 is Harṣa's *Nāgananda* verse also quoted in the *Hitopadeśa*; verse No. 370 is a *Pañcatantra* verse which belongs to the oldest recension of the work, the *Tantrākhyāyikā*; verse No. 384 is a Bhartṛhari's verse; verses Nos. 369 and 391 are *Mānavadharmaśāstra* verses which were also included in Kṣemendra's *Nītikalpataru*;[3] verses Nos. 360, 392, 394 398, 405 and 411 are *Mahābhārata* verses and No. 383 is a *Hitopadeśa* verse. Doubtful Kṣemendra's verses are No. 357, for it belongs to the so-called Cāṇakya's sayings and is a well-known sententious verse and Nos. 399 and 408, for only in one MS. of Sūrya Kaliṅgarāja's *Sūktiratnahāra* they are attributed to the *Bṛhatkathāmañjarī*, while in other MSs. of this anthology and in the *Subhāṣitasudhānidhi* they are quted anonymously[4]. The rest of the unidentified verses quoted as *Bṛhatkathāmañjarī's* verses in Sūrya Kaliṅgarāja's *Sūktiratnahāra* and Sāyaṇa's *Subhāṣitasudhānidhi* are usually sententious verses composed in *ślok*-s.

28.7.3. The verses are attributed to the *Bṛhatkathāmañjarī* in Sūrya

1. Cf. Paras. 5 No. 5 and 7.1.
2. Probably due to a scribal error, for the next verse in the *Sūktiratnahāra* is attributed in the printed text to Bhāravi; in the *Subhāṣitasudhānidhi* the verse is quoted anonymously.
3. Amongst other *Mānavaśāstra* verses.
4. The first of these verses is also qouted in the South Indian *Vyāsasubhāṣitasaṅgraha* which does not contain any attributions to individual poets.

Kaliṅgarāja's *Suktiratnahāra* and Sāyana's *Subhāṣitasudhānidhi* and most of them are doubtful *Bṛhatkathāmañjari's* verses. Four identified *Bṛhatkathāmañjari's* verses are attributed to Kṣemendra in Bhagadatta Jalhaṇa's *Sūktimuktāvali*, of which one is also so attributed in Harikavi's *Subhāṣitahārāvali* and one also in the *Śārṅgadhapaddhati*; the latter was also included by Kokkoka[1] in his *Ratirahasya*.

28.7.4. The ten verses which could have been identified in the *Bṛhatkathāmañjari* are the following :

Bṛhatkathā-mañjari :	No.:	Attributed : in
2.89	362	SRHt., SSSN. (an.)
2.92	381	SRHt., SSSN.
2.95	410	SRHt., SSSN. (an.)
9.1.1	407	JS., SH.
9.1.303	376	JS.
9.1.515	378	SRHt.
9.1.530	385	SRHt.
9.1.531	371	SRHt.
9.2.126-7	354	JS.
11.1	359	JS., ŚP.=*Ratirahasya* 1.1

28.7.5. The following verses attributed to the *Bṛhatkathāmañjari* in Sūrya Kaliṅgarāja's *Sūktiratnahāra* and Sāyaṇa's *Subhāṣitasudhānidhi*, which could not be identified in the extant of the *Bṛhatkathāmañjari* and for which no proof exists that they are not *Bṛhatkathāmañjari's* verses are : Nos. 356, 358, 361, 363, 364, 365, 366 (also quoted anonymously in the *Narābharaṇa*), 367, 368, 372 (also quoted in Vallabhadeva's *Subhāṣitāvali* where it is attributed to Vallabha), 373, 374, 375, 377, 379 (also quoted anonymously in Vallabhadeva's *Subhāṣitāvali*), 380 (also quoted in Vallabhadeva's *Subhāṣitāvali* where it is attributed to Vyāsamuni), 382, 386, 387, 388, 389, 390, 393, 395, 396, 397, 400, 401, 402, 404, 406 and 409.

28.7.6. The variants, particularly amongst the verses attributed to the *Bṛhatkathāmañjari* are numerous and often important.

28.8. *Ad* (H) the *Bauddhāvadānakalpalatā* (*Boddha°*) or the *Avadānakalpalatā*[5]. Only three verses (Annex IV; Nos. 412-414) attributed by Kṣemendra himself in the *Aucityavicāracarcā a smama Bauddhāvadānakalpalatā* or *Bauddhāvadānalatikā* verses are quoted in this Kṣemendra's work of anthological character. None of the verses could be identified in the Tibetan extant text.

1. Cf. Paras. 5 No. 2 and 7.1.

28.9. *Ad* (I) The *Sevyasevakopadeśa*[1]. Only one verse (Annex IV; No. 415) attributed to Kṣemendra in Vallabhadeva's *Subhāṣitāvali* could be identifihd in this work. The text included in Vallabhadeva's *Subāṣitāvali* is identical with *Sevyasevakopadeśa* 53.

29. None of the verses of other extant Kṣemendra's works occur in the classical anthologies. The fact that none of the *Samayamātṛkā* verses is quoted in anthologies is noteworthy and surprising, for many verses from this satirical work would have suited well the classical and younger anthologies.

30. The 415 verses attributed in the three works of the author of anthological character and in anthologies are quoted in Annexes I-IV, as explained above in paragraph 18. The abbreviations used in these annexes and the bibliography are quoted in Annex V.

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1. Cf. Paras No. 39 and 7.1.

ANNEXES

I. VERSES ATTRIBUTED TO KṢEMENDRA IN HIS NOT EXTANT WORKS, AS RECORDED IN THE TREATISES OF ANTHOLOGICAL CHARACTER

A. *Amṛtataraṅga-kāvya* (cf. Para 19.1) :

1-2 आवर्तशोभी पृथुसत्त्वराशिः
फेनावदातः पवनोरुवेगः ।
गम्भीरघोषोऽद्रिमर्दखेदाद्
अश्वाकृतिं कर्तुमिवोद्यतोऽब्धिः ॥ Kavi *ad* 5.1 (50).

उच्चैःश्रवाः शक्रमुपाजगाम
स विश्वसाम्राज्यजयप्रदोऽश्वः ।
जग्राह हेलाघनशङ्खशब्द-
निवेदिताशेषशुभं तमिन्द्रः ॥ Kavi *ad* 5:1 (51).

B. *Avasarasāra* (cf. Para 19.2):

3. भग्नाहितश्वसितवातविबोध्यमानः
काष्ठाश्रयेण सहसैव विवृद्धिमाप्तः।
तापं तनोति निहतारिविलासिनीनां
वह्निद्युतिर्भुवननाथ भवत्प्रतापः ॥ Auc *ad* 20 (57).

C. *Kanakajānakī* (cf. Para 19.3) :

4. अत्रार्यः खरदूषणत्रिशिरसां नादानुबन्धोद्यमे
रुन्धाने भुवनं त्वया चकितया योद्धा निरुद्धः क्षणम् ।
सस्नेहाः सरसाः सहासरभसाः सभ्रूभ्रमा सस्पृहाः
सोत्साहास्त्वयि तद्बले च निदधे दोलायमाना दृशः ॥ Kavi *ad* 3.2 (23).

5. आर्यस्यास्त्रघनौघलाघववती संधानसंत्रन्धिनी
स्थाणुस्थानकसौष्ठवप्रणयिनी चित्रक्रियालंकृतिः ।
निष्पन्देन मयातिविस्मयमयी सत्यस्थितप्रत्यया
संहारे खरदूषणत्रिशिरसामेषैव दृष्टा स्थितिः ॥ Kavi *ad* 5.1(48).

6. कर्णाभ्यर्णविकीर्णचामरमरुद्विस्तीर्णनिःश्वासवाञ्
छद्मच्छत्रविराजिराज्यविभवद्वेषी विलीनेक्षणः ।
स्मृत्वा राघवकुञ्जरः प्रियतमामेकाकिनीं कानने
संत्यक्तां चिरमुक्तभोगकवलः क्लेशोष्मणा शुष्यति ॥ Kavi *ad* 5.1 (49).

7. जम्बूबिम्बकदम्बनिम्बबकुलप्लक्षाक्षभल्लातक-
द्राक्षाकिंशुककर्णिकारकदलीजम्बीरकोदुम्बरैः ।
सा संतानकबिल्वतिल्वतिजकश्लेष्मातकारग्वध-
न्यग्रोधार्जुनशातनासनवनश्यामान् ददर्शाश्रमान् ॥ Kavi *aa* 5.1 (57).

8. वामस्कन्धनिषण्णशार्ङ्गकुटिलप्रान्तार्पिताधोन्मुख-
स्यन्दच्छोणितलम्बमानशशकान् पाणिस्खलच्चामरान् ।
ज्यान्तप्रोतकपोतपीतनिपतद्रक्ताक्ततूणीरकान्
सापश्यत्[1] करिकुम्भभेदजनिताक्रन्दान् पुलिन्दान् पुरः । Kavi *ad* 5.1 (58) JS. 332.4 (a Kṣemendra).

1. सोऽपश्यत्

D. *Citrabhāratanāṭaka* (cf. Para 19.4) :

9. इतश्चञ्चच्चूतच्युतमधुचया वान्ति चतुराः
समीराः संतोषं दिशि दिशि दिशन्तो मधुलिहाम् ।
निशान्ते कान्तानां स्मरसमरकेलिश्रममुषो
विजृम्भन्ते जृम्भाकलितकमलामोदसुहृदः ॥ Kavi *ad* 3. 2 (19), SMS 5787.

10. नदीवृन्दोद्दामप्रसरसलिलापूरिततनुः
स्फुरत्स्फीतज्वालानिबिडवडवाग्निक्षतजलः ।
न दर्पं नो दैन्यं स्पृशति बहुसत्त्वः पतिरपाम्
अवस्थानां भेदाद् भवति विकृतिर्नैव महताम् ॥ Auc *ad* 31 (88).

11. पृथुशास्त्रकथाकन्थारोमन्थेन वृथैव किम् ।
अन्वेष्टव्यं प्रयत्नेन तत्त्वज्ञैर्ज्योतिरान्तरम् ॥ Kavi *ad* 5.1 (43), Suvṛ *ad* 3.16 (a. *mama*).

E. *Nītilatā* (probably different from *Nītikalpataru*) (cf. Para. 19.5):

12. त्रैलोक्याक्रमणैर्वराहविजयैर्निःसंख्यरत्नाप्तिभिः
प्रख्यातः स्वरसस्वयंवरशतैर्युद्धाब्धिमध्ये श्रियः।
साश्चर्यैर्बलिबन्धनैश्च बहुभिर्नित्यं हसत्युत्थितः
पौलस्त्यः सकृदुद्यमश्रमवशाद् व्यासक्तनिद्रं हरिम् ॥ Auc *ad* 22 (68).

13. यः प्रख्यातजवः सदा स्थितिविधौ सप्ताब्धिसन्ध्यार्चने
दोर्दर्पेण निनाय दुन्दुभिवपुर्यः कालकङ्कालताम् ।
यः पातालमसृङ्मयं प्रविदधे निष्पिष्य मायाविनं
सुग्रीवाग्र्यविभूतिलुण्ठनपटुर्वाली स किं स्मर्यते ॥ Auc *ad* 19 (52).

14. वरुणरणसमर्था स्वर्गभङ्गैः कृतार्था
यमनियमनशक्ता मारुतोन्माथसक्ता ।
धनदनिधनसज्जा लज्जते मर्त्ययुद्धे
दहनदलनचण्डा मण्डली मद्भुजानाम् ॥Auc *ad* 21 (67).

15. शौर्याराधितगर्भभार्गवमुने:[1] शस्त्रग्रहोन्मार्गिणः
संक्षेपेण निवार्य संक्षयमयीं क्षत्रोचितां तीक्ष्णताम् ।
आकर्णायतकृष्टचापकुटिलभ्रूभङ्गसंसर्गिणा
येनान्यायनिषेधिना शममयी ब्राह्मी प्रदिष्टा स्थितिः ॥Auc *ad* 16 (33).
(1)KM edition has शौर्याराधितभर्गभार्गवमुनेः

F. *Padyakādambarī* (cf. Para. 19.6) :

16. अङ्गं चन्दनपङ्कपङ्कजबिसच्छेदावलीनं मुहुस्
तापः शाप इवैष शोषणपटुः कम्पः सखीकम्पनः।
श्वासाः संवृततारहाररुचयः संभिन्नचीनांशुका
जातः प्रागतिदाहवेदनमहारम्भः स तस्या ज्वरः ॥ Kavi *ad* 5.1 (46), SMS 267.

17. अङ्गेऽनङ्गज्वरहुतवहश्चक्षुषि ध्यानमुद्रा
कण्ठे जीवः करकिसलये[1] दीर्घशायी कपोलः ।
अंसे वीणा[2] कुचपरिसरे चन्दनं वाचि मौनं
तस्याः सर्वं स्थितमिति[3] न तु त्वां विना क्वापि चेतः ॥
Kavi *ad* 3.2 (16), ŚP 3474 (a. Kṣemendra), PG 354 (a. Kṣemendra), SSB 125.52 (a. Kṣemendra), JS 157.6 (a. Rājaśekhara), SR 289.48 (a. Kavi), SMS 332.

1. करकिशलये PG. 2. वेणी ŚP, SSB, SR., JS. 3. अपि ŚP, SSB, SR.

18. अथोद्ययौ बालसुहृत् स्मरस्य
श्यामाधवः श्यामललक्ष्यभङ्ग्या ।
तारावधूलोचनचुम्बनेन
लीलाविलीनाञ्जनबिन्दुरिन्दुः ।। Kavi *ad* 4.1 (27), SMS 803.

19. किंचित् कुञ्चितकामकार्मुकलतामैत्री विचित्रा भ्रुवोर्
नर्मोक्तिः स्मितकान्तिभिः कुसुमिता प्रागल्भ्यगर्भा गिरः ।
रागोत्सङ्गनिषङ्गिभिः सरसतासंवादिभिर्विभ्रमैर्
आयुष्यं परमं तया रतिपतेः प्राप्तं मृगाक्ष्या वयः ।। Kavi *ad* 3.2 (21), SMS 10082.

20. तत्कालोपनते वयस्यनिधने हा पुण्डरीकेति तन्
मोहव्यञ्जनमश्मभञ्जनमलं जीवस्य संतर्जनम् ।
कुञ्जव्यापि कपिञ्जलेन करुणं निस्पन्दमाक्रन्दितं
येनाद्यापि च तैः स्मृतेन हरिणैः शष्पं परित्यज्यते ।। Kavi *ad* 4.1 (25).

21. नित्यार्चा हृदयस्थितस्य भवतः पद्मोत्पलैश्चन्दनैस्
त्वद्भक्तिस्त्वदनुस्मृतिश्च मनसि त्वन्नाममन्त्रे जपः ।
सर्वत्रैव घनानुबन्धकलना त्वद्भावना सुभ्रुवस्
तस्या जीवविमुक्तिरेव दिवसैर्देव त्वदाराधनात् ।। Kavi *ad* 3.2 (18).

22. यत् प्राप्यं न मनोरथैर्न वचसा स्वप्नेऽपि दृश्यं न यत्
तत्रापि स्मरविप्रलब्धमनसां लाभाभिमानग्रहः ।
मोहोत्प्रेक्षितशुक्तिकारजतवत् प्रायेण यूनां भ्रमं
दत्ते तैमिरिकाद्विचन्द्रसदृशं खे नूनमाशा कृषिः ।। Kavi *ad* 5.1 (35).

23. स्वामि प्रमादेन मदेन मन्त्री
कोपेन राष्ट्रं व्यसनेन कोषः ।
छिद्रेण दुर्गं विषमेण सैन्यं
लोभेन मित्रं क्षयमेति राज्ञाम् ।। Kavi *ad* 5.1 (38).

G. ***Pavanapañcāśikā*** (cf. Para. 19.7):

24. प्रेङ्खच्छङ्खाभिघातस्फुटदखिलचलच्छुक्तिनिर्मुक्तमुक्ता-
मुक्तव्यक्ताट्टहासाः स्मरनृपसकलद्वीपसंचारचाराः ।
सर्पत्कर्पूरपूरप्रवणकरचिता दिग्वधूकर्णपूरा
धावन्त्याध्मातविश्वा रतविधुतवधूबन्धवो गन्धवाहाः ।। Suv$_{\text{r}}$ *ad* 3.22 (91).

H. *Muktāvali* (cf. Para. 19.8) :

25. अत्र वल्कलजुषः पलाशिनः
पुष्परेणुभरभस्मभूषिताः ।
लोलभृङ्गवलयाक्षमालिकास्
तापसा इव विभान्ति पादपाः ॥ Auc *ad* 29 (84).

26. निरासङ्गा प्रीतिर्विषयनियमोऽन्तर्न तु बहिः
स्वभावे भावानां क्षयजुषि विमर्शः प्रतिदिनम् ।
अयं संक्षेपेण क्षपिततमसामक्षयपदे
तपोदीक्षाक्षेपक्षपणनिरपेक्षः परिकरः ॥ Kavi *ad* 5.1 (42).

I. *Munimatamimāṁsā* (cf. Para. 19.9) :

27. अश्वत्थामवधाभिधानसमये सत्यव्रतोत्साहिना
मिथ्या धर्मसुतेन जिह्मवचसा हस्तीति यद् व्याहृतम् ।
सा सत्यामृतरश्मिवैरमसमं संसूचयन्त्याः सदा
शङ्के पङ्कजसंश्रयेण मलिनारम्भा विजृम्भा श्रियः ॥ Auc *ad* 37 (100).

28. आचारं भजते त्यजत्यपि मदं वैराग्यमालम्बते
कर्तुं वाञ्छति सङ्गभङ्गगलितोत्तुङ्गाभिमानं तपः ।
दैवन्यस्तविपर्ययैः सुव्रशिखाभ्रष्टः प्रणष्टो जनः
प्रायस्तापविलीनलोहसदृशीमायाति कर्मण्यताम् ॥ Auc *ad* 24 (72), SMS 4421.

29. कर्णोत्तालितकुन्तलान्तनिपतत्तोयक्षणासङ्गिना
हारेणेव वृतस्तनी पुलकिता शीतेन सीत्कारिणी ।
निर्धौताञ्जनशोणकोणनयना स्नानावसानेऽङ्गना
प्रस्यन्दत्कबरीभरा न कुरुते कस्य स्पृहार्द्रं मनः ॥ Auc *ad* 33 (92), SMS 8845.

30. कुसुमशयनं पाषाणो वा प्रियं भवनं वनं
प्रतनु मसृणस्पर्शं वासस्त्वगप्यथ तारवी ।
सरसमशनं कुल्माषो वा धनानि तृणानि वा
शमसुखसुधापानक्षैब्ये समं हि महात्मनाम् ॥ Auc *ad* 16 (44).

31. गाण्डीवस्रुवमार्जनप्रणयिनः स्नातस्य बाष्पाम्बुभिश्
चण्डं खाण्डवपावकादपि परं शोकानलं बिभ्रतः ।
जिष्णोर्नूतनयौवनोदयदिनच्छिन्नाभिमन्योश्चिरं
हा वत्सेति बभूव सैन्धववधारब्धाभिचारे जपः ॥ Auc *ad* 17-18 (48).

32. चैत्रे सूत्रितयौवनान्युपवनान्यामोदिनी पद्मिनी
ज्योत्स्नाप्रावरणानि रत्नवलभीहर्म्याणि रम्याः स्त्रियः ।
सर्वं चारुतरं न कस्य दयितं यस्मिंस्तु तद् भुज्यते
तन् मृन्निर्मितमामभाजनमिव क्षिप्रक्षयं जीवितम् ।। Auc *ad* 23 (70), SMS VII.

33. तीक्ष्णान्तस्त्रीकटाक्षक्षतहृदयतया व्यक्तसंसक्तरक्ताः
क्रोधादिक्रूररोगव्रणगणगणनानीततीव्रव्यथार्ताः ।
स्नेहक्लेदातिलग्नैः कृमिभिरिव सुतैः स्वङ्गजैर्भक्ष्यमाणाः
संसारक्लेशशय्यानिपतिततनवः पश्य सीदन्ति मन्दाः ।। Auc *ad* 17-8 (49).

34. प्रत्यग्रोपनताभिमन्युनिधने हा वत्स हा पुत्रके-
त्यश्मद्रावि सुभद्रया प्रलपितं पार्थस्य यत्तत्पुरः ।
येनोद्वाष्पविमुक्तशष्पकवलैः सेनातुरङ्गैरपि
न्यञ्चत्पार्श्वगतैककर्णकुहरैर्निःस्पन्दमन्दं स्थितम् ।। Auc *ad* 16 (29).

35. प्रम्लाने चिरकालवृत्तदयिताकेशाम्बराकर्षणे
क्रूरं राक्षसवैशसं यदि कृतं भीमेन दुःशासने ।
तत्कालक्षमिणा कुशाश्मपरुषारण्यप्रवासे चिरं
किं पीतं तततापमग्नमहिषस्वेदाम्बुपृक्तं पयः ।। Auc *ad* 37 (101).

36. भक्तिः कातरतां क्षमा सभयतां पूज्यस्तुतिर्दीनतां
धैर्यं दारुणतां मतिः कुटिलतां विद्याबलं क्षीवताम्[1] ।
ध्यानं वञ्चकतां तपः कुहकतां शीलव्रतं षण्ढतां
पैशुन्यव्रतिनां गिरां किमिव वा नायाति दोषार्द्रताम् ।। Auc *ad* 33 (93).
(1) क्षोभताम् KM edition.

37. योऽभूद् गोपशिशुः पयोदधिशिरश्चौरः करीषंकषस्
तस्यैवाद्य जगत्पते खगपते शौरे मुरारे हरे ।
श्रीवत्साङ्क जडैरिति स्तुतिपदैः कर्णौ नृणां पूरितौ
ही कालस्य विपर्ययप्रणयिनी पाकक्रियाश्चर्यभूः ।। Auc *ad* 26 (76).

38. विविधगहनगर्भग्रन्थसंभारभारैर्
मुनिभिरभिनिविष्टैस्तत्त्वमुक्तं न किंचित् ।
कृतरुचिरविचारं सारमेतन् महर्षेर्
अहमिति भवभूमिर्नाहमित्येव मोक्षः ।। Auc *ad* 34 (94).

39. समस्ताश्चर्याणां जलनिधिरपारः सवसतिस्
ततोऽप्याश्चर्यं यत् पिबति सकलं तं किल मुनिः ।
इदं त्वत्य।श्चर्यं लघुकलशजन्मापि यदसौ
परिच्छेत्तुं को वा प्रभवति तवाश्चर्यसरणिम् ।। Auc *ad* 16 (42).

40. सर्वापायचयाश्रयस्य नियतं कुत्सानिकायस्य किं
कायस्यास्य विभूषणैः सुवसनैरानन्दनैश्चन्दनैः ।
अन्तर्यस्य शकृच्चकृत्क्रमिकुलक्लोमान्त्रमालाकुले
क्लेदिन्यन्तदिने प्रयान्ति विमुखाः कौलेयकाका अपि ।। Auc *ad* 16 (39).

41. सर्वे स्वर्गसुखार्थिनः क्रतुशतैः प्राज्यैर्यजन्ते जडास्
तेषां नाकपुरे प्रयाति विपुलः कालः क्षणार्धं च तत् ।
क्षीणे पुण्यधने स्थितिर्न तु यथा वेश्यागृहे कामिनां
तस्मान् मोक्षसुखं समाश्रयत भोः सत्यं च नित्यं च यत् ।। Auc *ad* 25 (74).

J. *Lalitaratnamālā* (cf. Para. 19.10) :

42. निद्रां न स्पृशति त्यजत्यपि धृतिं धत्ते स्थितिं न क्वचिद्[1] ।
दीर्घां वेत्ति कथां व्यथां न भजते सर्वात्मना निर्वृतिम्
तेनाराधयता गुणस्तवजपध्यानेन रत्नावलीं
निःसङ्गेन पराङ्गनापरिगतं नामापि नो सह्यते ।। Auc *ad* 21 (66).
(1) Kṣ(RP) has क्वचित् ।

K. *Lāvaṇyavatī* (cf. Para. 19.11) :

43. अदय दशसि किं त्वं बिम्बबुद्ध्याधरं मे
भव चपल निराशः पक्वजम्बूफलानाम् ।
इति दयितमवेत्य द्वारदेशाप्तमन्या
निगदति शुकमुच्चैः कान्तदन्तक्षतौष्ठी ।। Auc *ad* 35 (96), SMS 817.

44. निर्याते दयिते गृहे विशयने निर्माल्यमाल्ये हृते
प्राप्ते प्रातरसह्यरागिणि परे वारावहारेऽन्यया ।
द्वारालीनविलोचना व्यसनिनी सुप्ताहमेकाकिनी-
त्युक्त्वा नीविविकर्षणैः स चरणाघातैरशोकीकृतः ।। Auc *ad* 35 (97).
(1) Kṣ (RP) has °कर्षणः

45. मार्गे केतकसूचिभिन्नचरणा सीत्कारिणी केरली
रम्यं रम्यमहो पुनः कुरु विटेनेत्यर्थिता सस्मिता ।
कान्ता दन्तचतुष्कबिम्बितशशिज्योत्स्नापटेन क्षणं
धूर्तालोकनलज्जितेव तनुते मन्ये मुखाच्छादनम् ।। Auc *ad* 16 (27).

46. मुक्तः कन्दुकविभ्रमस्तरलता त्यक्तैव बाल्योचिता
मौग्ध्यं निर्धुतमाश्रिता गजगतिभ्रूलास्यमभ्यस्यते ।
यन्नर्मोर्मिषु निर्मितं मृगदृशा वैदग्ध्यदिव्यं वचस्
तद् विद्मः सुभगाभिमानलटभाभावे निबद्धो भरः ।। Auc *ad* 36 (98).

47. सदासक्तं शैत्यं विमलजलधारापरिचितं
घनोल्लासः क्ष्मावृत्पृथुकटकपाती वहति यः ।
विधत्ते शौर्यश्रीश्रवणनवनीलोत्पलरुचिः
स चित्रं शत्रूणां ज्वलदनलतापं भवदसि ।। Auc *ad* 20 (56), Kavi *ad* 3.2 (20).

48. सीधुस्पर्शभयान् न चुम्बसि मुखं किं नासिकां गूहसे
रे रे श्रोत्रियतां तनोषि विषमां मन्दोऽसि वेश्यां विना ।
इत्युक्त्वा मदघूर्णमाननयना वासन्तिका मालती
लीनस्यात्रिवसोः करोति बकुलस्येवासवासेचनम् ।। Auc *ad* 16 (26).

49. स्तनौ स्तब्धौ तीक्ष्णं नयनयुगलं निम्नमुदरं
भ्रुवोर्वक्रा वृत्तिर्विहितमुनिमारोऽधरमणिः ।
तथासन्ने दैवादियति विषमे दुर्जनगणे
गुणी मध्ये हारः स्पृशति तव दोलातरलताम् ।। Kavi *ad* 3.2 (22).

L. *Vātsyāyanasūtrasāra* (cf. Para. 19.12) :

50. कामः कामं कमलवदनानेत्रपर्यन्तवासी
दासीभूतत्रिभुवनजनः प्रीतये जायतां वः ।
दग्धस्यापि त्रिपुररिपुणा सर्वलोकस्पृहार्हा
यस्याधिक्यं रुचिरतितरामञ्जनस्येव याता ।। Auc *ad* 39 (106), SMS 9568.

M. *Vinayavalli* (cf. Para. 19.13) ;

51. देवो दयावान् विजयो जितात्मा
यमौ मनः संयममाननीयौ ।
इति ब्रुवाणः स्वभुजं प्रमार्ष्टि
यः कीचकाकालिककालदण्डम् ।। Auc *ad* 1.12 (5);

52. धीरः स किर्मीरजटासुरारिः
कुवेरशौर्यप्रशमोपदेष्टा
दृष्टो हिडिम्बादयितः कुरूणां
पर्यन्तरेखागणनाकृतान्तः ॥ Auc *ad* 1.12 (6).

N. *Śaśivaṁśamahākāvya* (cf. Para. 19.14):

53. अग्रं गच्छत यच्छत स्वपृतनां व्यूहस्थितिं रक्षत
क्षोणीं पश्यत नश्यत द्रुततरं मा मा स्थितिं मुञ्चत ।
यत्नात् तिष्ठत पृष्ठतस्तनुभिदामुग्रा गतिः पत्रिणाम्
इत्यासीज् जनभञ्जने रथपथे पार्थस्य पृथ्वी श्रुतिः ॥ Kavi *ad* 3.2 (24).

54. भोजैर्भञ्जनभीरुभिर्विलुलितं व्यामीलितं मालवैर्
मद्रैर्विद्रुतमेव यातमसकृन् मार्गादधो मागधैः ।
वङ्गानामभिमन्युकङ्कणरवैर्व्राते पुरः सूचिते
मीनैः संकुचितं परस्परधृतैर्नीरन्ध्रमन्ध्रैः स्थितम् ॥ Kavi *ad* 5.1 (56).

55. माधुर्यानुभवेऽपि ते सुवदने तीक्ष्णाः कटाक्षाः परं
पर्यन्तस्थिततारका अपि नृणां रागानुबन्धोद्यताः ।
नैवोज्झन्ति विवेकिनश्चपलतामुत्सेकसंवादिनीम्
आश्चर्यं श्रवणौ स्पृशन्ति च पुनर्मारं च कुर्वन्त्यमी ॥ Kavi *ad* 3.2 (17).

56. शूराः सन्ति सहस्रशः सुचरितैः पूर्णं जगत् पण्डितैः
संख्या नास्ति कलावतां बहुतरैः शान्तैर्वनान्ताः श्रिताः ।
त्यक्तुं यः किल वित्तमुत्तममतिः शक्नोति जीवाधिकं
सोऽस्मिन् भूमिविभूषणं शुभनिधिर्भव्यो भवे दुर्लभः । Kavi *ad* 3.2 (15).

57. स्निग्धश्यामलशाद्वले फलतरुच्छायानिपीतातपे
चञ्चद्वीचिचयोच्छलत्कलकले निःसङ्गगङ्गातटे ।
अन्योन्याभिमुखोपविष्टहरिणे स्वस्थैर्यदि स्थीयते
तत् का श्रीः क्रिमकाण्डभङ्गुरसुखैर्मोहस्य दत्तोऽञ्जलिः ॥ Kavi *ad* 4.1 (26).

II. VERSES ATTRIBUTED GENERALLY TO KṢEMENDRA IN HIS TREATISES OF ANTHOLOGICAL CHARACTER AND NOT IDENTIFIED IN HIS EXTANT WORKS

58. अत्र चैत्रसमये निरन्तराः
प्रोषिता हृदयकीर्णयावकाः ।
वान्ति कामुकमनोविमोहना
व्याललोलमलयाचलानिलाः Suvṛ *ad* 2.12-3 (34), SMS 712 (cf. Para 21.3).

59. अम्बरेऽम्बुभरलम्बिपयोदे
मत्तबर्हिरुचिरेऽद्रिनितम्बे ।
पुष्पधामनि कदम्बकदम्बे
का गतिः पथिक कालविलम्बे ॥ Suvṛ *ad* 2.15 (37) (cf. Para 21.3).

60. कचग्रहसमुल्लसत्कमलकोषपीडाजड-
द्विरेफकलकूजितानुकृतसीत्कृतालंकृताः ।
जयन्ति सुरतोत्सवव्यतिकरे कुरङ्गीदृशां
प्रमोदमदनिर्भरप्रणयचुम्बिनो विभ्रमाः ॥ Suvṛ *ad* 2.27 (56), SMS 8324 (cf. Para 21.3).

61. कमलपल्लववारिकणोपमं
किमिव पासि सदा निधनं धनम् ।
कलभकर्णचलाञ्चलचञ्चलं
स्थिरतराणि यशांसि न जीवितम् ॥ Suvṛ *ad* 2.18 (41), SMS 8649 (cf. Para 21.3).

62. जनं स्मृतिदशाप्तं गतानुगतिकः किम् ।
न शोचति जनोऽयं कुमारललितं तत् ॥ Suvṛ *ad* 1.11 (2) (cf. Paras 21.1; 21.2.3).

63. जनस्य तीव्रातपजार्तिवारणा
जयन्ति सन्तः सततं समुन्नताः ।
सितातपत्रप्रतिमा विभान्ति ये
विशालवंशस्थतया गुणोचिताः ॥ Suvṛ *ad* 1.26 (15), SMS VIII (cf. Paras 21.1; 21.2.3).

64. जवात् स रजसा युतः श्रमविसंस्थुलाङ्गः पथा
व्रजन् सततसेवकः पिशुनधाम वेश्म प्रभोः ।
कदाचिदवलोकनैः फलविवर्जितैर्मन्यते
जडः करसमर्पितामिव मदेन पृथ्वीमिमान् ।। Suvṛ *ad* 1.32 (21), SMS VIII (cf. Paras 21.1; 21.2.3).

65. जितो जगत्येष भवभ्रमस्तैर्
गुरूदितं ये गिरिशं स्मरन्ति ।
उपास्यमानं कमलासनाद्यैर्
उपेन्द्रवज्रायुधवारिनाथैः ।। Suvṛ *ad* 1.19 (9) (cf. Paras 21.1, 21.2.3).

66. तद्भ्राजि जन्मसचिवे भगवत्यनङ्गे
प्राप्ते लसत्कुसुममण्डलपाण्डुरेण ।
भृङ्गावलीकुटिलकुन्तलसंनिवेशा
कान्ता वसन्ततिलकेन विभूषिता भूः ।। Suvṛ *ad* 1.29 (18), SMS VIII (cf. Paras 21.1; 21.2.3) .

67. तेन प्रविभक्ता कामं वयसा सा ।
येन प्रविलासं धत्ते तनुमध्या ।। Suvṛ *ad* 1.10 (1) (cf. Paras 21.1; 21.2.3).

68. तौ जन्मगूढौ चरणेन यस्य
कष्टौ निविष्टौ हृदि कामकोपौ ।
तं दुःसहास्ता ज्वलदिन्द्रवज्र-
पातोपमाः क्लेशदशाविशन्ति ।। Suvṛ *ad* 1.18 (8) (cf. Paras 21.1; 21.2.3).

69. नननननमयवाणी मेखलाकृष्टिकाले
प्रविचलदिव शीलं नोत्सृजन्ती दुकूलम् ।
तृणलवचलनेऽपि स्वैरिणी शङ्कमाना
दिशि दिशि कृतदृष्टिर्मालिनी कस्य नेष्टा ।। Suvṛ *ad* 1.30 (19) (cf. Paras 21.1, 21.2.3).

70. न नमति चरणौ भक्त्या
किमिति जडमतिर्लोकः ।
भवभयशमनौ शंभोर्[1]
भुजगशिशुभृतावग्रे ।। Suvṛ *ad* 1.16 (6). (cf. Paras 21.1; 21.2.3).

(1) The KM ed. has शंभो

71. नभसि भर्गगलच्छविभिर्घनैर्
द्रुतविलम्बितगैः परिवारितः ।
सितकरः कलहंस इवाभितस्
तरति संवलितो यमुनोर्मिभिः ॥ Suvṛ *ad* 1.27 (16) (cf. Paras 21.1, 21.2.3).

72. न समरसनाः काले भोगाश्चलं घनयौवनं
कुरुत सुकृतं यावन्नेयं तनुः प्रविशीर्यते ।
किमपि कलना कालस्येयं प्रधावति सत्वरा
तरुणहरिणी संत्रस्तेव प्लवप्रविसारिणी ॥ Suvṛ *ad* 1.33 (22) (cf. Paras 21.1; 21.2.3).

73. निजभुजर्जैर्विशालगुणविक्रमकीर्तिभरैः
प्रविदधता सुधांशुधवलं भवता भुवनम् ।
कथय कथं कृतेयमतिरागवतीं जनता
चरितमपूर्वमेव तव कस्य न नर्कुटकृत् ॥ Suv̈ *ad* 1.31 (20) (cf. Paras 21.1; 21.2.3).

74. निपततां भ्रमतां विनिमज्जतां
प्रविशतां परिवारशतैरधः ।
तनुभृतां भव एव भवार्णवे
भयमये भगवानवलम्बनम् ॥ Suvṛ *ad* 2.18 (42) (cf. Para 21.3).

75. प्लोषक्लेशं प्रोषितानां दिशन्ती
मानम्लानिं मानिनीनां दधाना ।
गाढं[1] सक्ता सद्गुणग्लानिदाने
चन्द्रस्य श्रीर्दुर्जनस्येव जाता ॥ Suvṛ *ad* 2.10 (32) (cf. Para 21.3).
(1) Kṣ(RP) has गाढ (wrongly)

76. भग्नमसत्यैः कायसहस्रैर्
मोहमयी गुर्वी भवमाया ।
स्वप्नविलासा योगवियोगा
रुक्मवती हा कस्य कृते श्रीः । Suvṛ 1.17 (7) (cf. Paras 21.1; 21.2.3).

77. भो भवविभ्रमभङ्गुरभोगा
गच्छत नास्त्यधुना मम मोहः ।
तिष्ठति चेतसि चन्द्रकलाभृद्[1]
भक्तजनाभयदोऽथ कपाली ॥ Suvṛ *ad* 1.20-1 (10) (cf. Paras 21.1; 21.2.3).
(1) Kṣ (RP) has °भृद्

78. मत्ता गोष्ठीगर्भमूढप्रलापा
प्रौडा गाढालिङ्गिता यौवनेन ।
मध्वाताम्रस्वेदमीलत्कपोला
लोला लीलाशालिनी कस्य नेष्टा ॥ Suvṛ *ad* 1.22 (11) (cf. Paras 21.1; 21.2.3).

79. यदघूर्णितलोचनपट्चरणं
घनरागमनङ्गकराभरणम् ।
कमलद्युति मुग्धवधूवदनं
सुकृती पिबतीह सुधासदनम् ॥ Suvṛ *ad* 2.16 (38) (cf. Para 21.3).

80. मध्ये भङ्गीवलनविततापाङ्गसंसङ्गभाजः
स्मर्यन्ते ते यदि धृतिमुषः पक्ष्मलाक्षीकटाक्षाः ।
तत् किं मिथ्या नियमनिभृतैः कानने धीयते धीर्
मन्दाक्रान्ता दशति निशिता पन्नगी पाणिसक्ता ॥ Suvṛ *ad* 1.35 (24) (cf. Paras 21.1; 21.2.3).

81. माद्यत्सज्जसमाततोग्रसुभटोद्भिन्नेभकुम्भस्थल-
श्लिष्यन्मौक्तिकदन्तुरः सरभसोद्वेल्लद्यशः केसरः[1] ।
जृम्भारम्भभयंकरव्यतिकरत्रस्तैः समुद्वीक्षितः
शत्रूणां त्वदसिः करोति समरे शार्दूलविक्रीडितम् ॥ Suvṛ *ad* 1.36 (25) (cf. Paras 21.1; 21.2.3).
(1) Kṣ(RP) has केशरः

82. मानौजःसुरभिगुणैर्यशःसितानां
निर्व्याजा निजभुजविक्रमक्रमाप्ता ।
सर्वाशाप्रणयिजनोपजीव्यमाना
भव्यानां भवति परप्रहर्षिणी श्रीः ॥ Suvṛ *ad* 1.28 (17) (cf. Paras 21.1; 21.2.3).

83. मौनं ध्यानं भूमौ शय्या गुर्वी तस्याः कामावस्था ।
मेघोत्सङ्गे नृत्तासक्ता यस्मिन् काले विद्युन्माला ॥ Suvṛ *ad* 1.12 (3) (cf. Paras 21.1; 21.2.3).

84. यथा मन्युर्लीनः स च विभवभग्नः स्मरपदस्
तथा जाने जाता शमसमयरम्या परिणतिः ।
इदानीं संसारव्यतिकरहरा तीव्रतपसे
विविक्ता युक्ता मे गिरिवरमही सा शिखरिणी ॥ Suvṛ *ad* 1.34 (23) (cf. Paras 21.2; 21.2.3).

85. रत्नभङ्गविमलैर्गुणतुङ्गैर्
अर्थिनामभिमतार्पणसक्तैः ।
स्वागताभिमुखनम्रशिरस्कैर्
जीव्यते जगति साधुभिरेव ॥ Suvṛ *ad* 1.24 (13) (cf. Paras 21.1; 21.2.3).

86. रम्यनर्मकलभोगतर्जनी
भ्रूलतेव तरलारियोषिताम् ।
वैजयन्त्यभिमुखी रणे रणे
भाति ते नरपते रथोद्धता ॥ Suvṛ *ad* 1.23 (12) (cf. Paras 21.2; 21.2.3).

87. लघु श्रुतं मदोद्धतं गुरुश्रमाय केवलम् ।
न यत् परोपकारकृद् वृथैव तत् प्रमाण्यपि ॥ Suvṛ *ad* 1.13 (4) (cf. Paras 21.1; 21.2.3).

88. लज्जामज्जल्लोलतारान्तकान्ता-
स्तिर्यङ्निर्यत्केतकीपत्रतीक्ष्णाः[1] ।
मग्नाश्चित्ते कस्य निर्यान्ति भूयः
प्रेमोन्मीलत्पक्ष्मलाक्षीकटाक्षाः ॥ Suvṛ *ad* 2.11 (33) (cf. Para 21.3).
(1) Kṣ (RP) has स्तिर्यंनिर्यङ्क्लेतकी°; KM has स्तियंङनियत्केतकी°

89. व्यावलन्ति तरला जलधाराः
पान्थसंगमधृतेः परिहाराः ।
प्रान्तरत्ननिभविद्युदुदाराः
प्रावृषः पृथुपयोधरहाराः ॥ Suvṛ *ad* 2.15 (36) (cf. Para 21.3).

90. शौर्यश्रीकेशपाशः करिदलनमिलन्मौक्तिकव्यक्तपुष्पः
क्षोणीरक्षाभुजंगः कुलशिखरिलुठत्कीर्तिनिर्मोकपट्टः ।
शत्रुव्रातप्रतापप्रलयजलधरस्फारधाराकरालः
प्रीत्यै लक्ष्मीकटाक्षः कुवलयविजयी यस्य पाणौ कृपाणः ॥ Suvṛ *ad* 2.42 (75) (cf. Para 21.3).

91. संकोचव्यतिकरबद्धभीतिलोलैर्
निर्यद्भिर्भ्रमरभरैः सरोरुहेभ्यः ।
आरब्धः क्षणमिव संध्यया जगत्याम्
उत्पत्त्यै घनतिमिरस्य बीजवापः ॥ Suvṛ *ad* 2.19 (44). (cf. Para 21.3).

91. सज्जनपूजनशीलनशोभाम्
अर्जय वर्जय दुर्जनसङ्गम् ।
दुस्तरसंसृतिसागरवेगे
मज्जनकारणवारणमेतत् ॥ Suvṛ *ad* 2.9 (30) (cf. Para 21.3).

93. सरसः स्मरसारतरो वयसः
समयः स्मृतिशेषदशापतितः ।
गलिताखिलरागरुचिर्विजने
परितोऽटं कपालकरः सुमते ॥ Suvṛ *ad* 1.25 (14) (cf. Paras 21.1; 21.2.3).

94. सारारम्भानुभावप्रियपरिचयया स्वर्गरङ्गाङ्गनानां
लीलाकर्णावतंसश्रियमतनुगुणश्लेषया संश्रयन्त्या ।
आभाति व्यक्तमुक्ताविचकिललवलीवृन्दकुन्देन्दुकान्त्या
त्वत्कीर्त्या भूषितेयं भुवनपरिवृढ स्रग्धरेव त्रिलोकी ॥ Suvṛ *ad* 1.37 (26) (cf. Paras 21.1; 21.2.3).

96. हंहो स्निग्धसखे विवेक बहुभिः प्राप्तोऽसि पुण्यैर्मया
गन्तव्यं कतिचिद् दिनानि भवता नास्मत्सकाशात् क्वचित् ।
त्वत्सङ्गेन करोमि जन्ममरणोच्छेदं गृहीतत्वरः
को जानाति पुनस्त्वया सह मम स्याद् वा न वा संगमः ॥ Kavi *ad* 2.1 (9) (cf. Paras 21.1; 21.2.3).

III. VERSES ATTRIBUTED TO KṢEMENDRA IN ANTHOLOGIES AND NOT IDENTIFIED IN HIS KNOWN WORKS

96. अङ्के वृद्धिमुपागतं शिशुतया सर्वांगमालिङ्गितं[1]
मत्स्यः श्रीपरिरम्भनिर्भरतरव्याकोशकोषोन्मुखैः ।
आशाप्तैः[2] परिपीयमानमनिशं निःस्पन्दमिन्दिन्दिरैर्
दूरादेव निमेषशून्यनयनः पद्मं समुद्वीक्षते ॥ VS 756 (a. Kṣemendra), SMS 258 (cf. Para 24).
(1) आलिङ्गिते VS (var.); (2) प्राश्शस्तैः VS (var.)

97. अधोऽधो दर्शने[1] कस्य महिमा नोपजायते[2] ।
उपर्युपरि पश्यन्तः सर्व एव दरिद्रति[3] ॥
SRHt 194.77 (a. (?) Kṣemendra), SkV 1687 an., SR 163.467 (a. H), SSB 495.467 an., Sama 1अ 44; 2अ 63 an., GSL 10 an., IS 231, SMS 1141 = HJ 2.2 (cf. Para 23).
(1) अधोऽधः पश्यतः H, SkV, SR, SSB, Sama, GSL, IS, SMS. (2) नोपचीयते H (var.), SR, SSB, Sama, GSL. (3) दरिद्रता or दरिद्रिति H (var.).

98. अप्रस्तावस्तुतिभिरनिशं कर्णशूलं करोति
स्वं दारिद्र्यं वदति वसनं दर्शयत्येव जीर्णम् ।
छायाभूतश्चलति न पुरः पार्श्वयोर्नैव पश्चान्
निःस्वः खेदं दिशति धनिनां व्याधिवद्दुश्चिकित्स्यः ॥
VS 3202 (a. Kṣemendra), SR 67.54 an., SSB 334.55 an., SMS 2171 (cf. Para 24).

99. अर्थप्रियतयात्मानम् अप्रियाय ददाति या ।
तामात्मन्यपि[1] निःस्नेहां कोऽनुरक्तेति मन्यते ॥
VS 3370 (a. Kṣemendra), SRHt 139.7 (a. Vallabhadeva), SMS 2924 (cf. Paras. 24; 25).
(1) कामात्मन्यापि SRHt (Better)

100. अलंकारः शङ्काकरनरकपालं परिजनो[1]
विशीर्णाङ्गो[2] भृङ्गी वसु च वृष एको वहुवयाः[3] ।
अवस्थेयं स्थाणोरपि भवति यत्रामरगुरोर्[4]
विधौ वक्रे मूर्ध्नि स्थितवति[5] वयं के पुनरमी ॥
SH 866 (a. Kṣemendra); SḤ 62* an., SkV 1344 an., JS 414.12 an.,

SRHt 57.6 (a. AR), SSSN 46.4 (a. Ruyyaka), JSub. 263.4, SR 93.94 (a. Kpr.), SSB 378.103 (a. Kpr.), AR 198.3-6, ARJ 183. 3-6, Kp2 9.369; KāP 295.2-5, KH 272.10-4, ASS 10.5, Kāvyān 13.16-9, Amd 221.588 and 315.911, SMS 3084 (cf. Para. 23).

(1) °कपाल: परिकर: SkV, परिकरो Amd 315.911, ASS; (2) प्रशीर्णाङ्गो Amd 315.911, SkV; (3) गतवया: Amd, ASS; (4) सर्वामरगुरोर् JS, SRHt, SSSN, JSub, SR, SSB, AR, ARJ, Kpr, KāP, KH, ASS, Kāvyān, Amd (var.) (5) प्रभवति AR.

101. अवधिदिवस: प्राप्तश्चायं[1] तनोर्विरहस्य वा
रविरयमुपैत्यस्तं सख्यो ममापि च जीवितम्[2] ।
तदलमफलैराशावन्धैः[3] प्रसीद नमोऽस्तु ते
हृदय सहसा पाकोत्पीडां[4] विडम्बय दाडिमम्[5] ॥

JS 143.19 (a. Kṣemendra or Kṣemeśvara), SH 2018 (a. Kṣemavara), Skm (Skm (B) 746, Skm (POS) 2.55.1) (a. Abhimanyu), SMS 3241. (cf. Para. 23).

(1) सोयं प्राप्तस् Skm; (2) ममेव मनोरथ: (4) °फलैराशं बन्धं: (4) वा कोल्याडां SH; (5) दाडिमीम् (°मी:) Skm.

102. आख्याते हसितं पितामह इति त्रस्तं कपालीति च
व्यावृत्तं गुरुरित्ययं[1] दहन इत्याविष्कृता भीरुता ।
पौलोमीपतिरित्यसूयितमथ व्रीडाविनम्रं[2] श्रिया
पायाद् व: पुरुषोत्तमोऽयमिति यो[3] न्यस्त: स पुष्पाञ्जलि: ॥

Pad 7.39 (a. Kṣemendra), Re II 14 (p. 198) (a. Kṣemendra), Skm (Skm(B) 334, Skm (POS) 1.67.4) (a. Kṣemeśvara), SR 16.10 an., SSB 27.11 an.=Kṣemeśvara's *Naiṣadhānanda-nāṭaka* I (*P. Peteron's Report* III), p. 341, SMS 4361. (cf. Para 22.)

(1) अथो or अहो Skm; असौ Re II; (2) व्रीडावनम्रं Skm, Re, Naiṣa°; व्रीडाविनम्र° SR, SSB, (3) च Skm, SR, SSB, Re, Naiṣa°.

A Kṣemeśvara's verse.

103. आत्मा जन्मशतैर्[1] धनार्जनधिया मिथ्या किमायास्यते
पङ्गो: श्रीगृहमेति लङ्घितभुवो दैवेच्छया निर्धना: ।
इत्येता: पुरुषार्थमूलहतय: कैश्चित् समुत्सारिता[2]
मुग्धानामलसोत्कटा: प्रतिपदं कुर्वन्ति चित्तभ्रमम्[3] ॥ JS 415.3 (a. Kṣemendra) SH 845 an, 41* an, SMS 4617 (cf. Para 24).

(1) यत्नशतैर् JS (suggestion); पुत्रशतैर् SH; समुच्चरिता SH; (3) चित्तभृशम् SH 545.

104. आध्मातोद्धतदाववह्निसुहृद: कीर्णोष्णरेणूत्करा:
संतप्ताध्वगमुक्तखेदविषमश्वासोष्मसंवादिन:[1] ।
तृष्णार्ताजगरायतास्यकुहरक्षिप्रप्रवेशोत्कटा:[2]
भ्रूभङ्गैरिव तर्जयन्ति पवना: प्लुष्टस्थलीकज्जलै:[3] ॥ JS 217.25 (a. Kṣemendra), ŚP 3853 (a. Kṣemendra), SG 536 (a. Kṣemendra), RJ 1240 (a. Kṣemendra), SSB 211.1 (a. Kṣemendra), SR 339.124 (a. ŚP), SuSS 333 an., SMS 4812. (cf. Para 24).

(1) °षोष्णसंवादिन: SR, SSB; (2) कटा ŚP; (3) दग्धस्थ° ŚP, SR, SSB.

105. आपद्यपि दुरन्तायां नैव गन्तव्यमक्रमे ।
राहुरप्यक्रमेणैव पिबन्नप्यमृतं मृत: ॥ JS 404.18 (a. Kṣemendra), SH 1080 (a. Kṣemendra), and 600 an., SMS 4925 (cf. Paras 24, 25).

106. आशापाशविमुक्तिनिश्चलसुखा स्वायत्तचित्तस्थिति:
स्नेहद्वेषविषादलोभविरति: संतोषतृप्तं मन: ।
चिन्ता नित्यमनित्यतापरिचये सङ्गेऽपि नि:सङ्गता
संवित्सेकविवेकपूतमनसामित्येष मोक्षक्रम: ॥ VS 3479 (a. Kṣemendra), Kavi *ad* 5.1(62) (a. Lakṣmaṇāditya), SMS 5432 (cf. Para 22.2).

107. उदेति[1] सविता रक्तो[2] रक्त एवास्तमेति च[3] ।
संपत्तौ च विपत्तौ च[4] महतामेकरूपता ॥ SRRU 881 (a. Kṣemendra), SRHt 209.3 (a. Vallabha), VS 220 an., SPR 9.16.30 an.,SRM 1.1.41 an., SSNL 87 an., SRS 2.1.38 an., SR 45.19 an., SSB 301.20 an., SRK 13.25 an., SSap 665 an., (cf. KHpk 299.448 an., Kpr 7.244 an., KāP 227.1-2 an., Sāh *ad* 7.575 (224) an., Rasagaṅgā 623.1-2, Sama 13 13 an., NBh 26 an., Any 5.40 an., IS 1237, Subh 61 an.), IS 6874 *cd/ab*=Cr 1267, P(PtsK 2.7 *cd/ab*, PD 315.224), ŚtsM 14.8-9, SMS 6734,6775 (cf. Para. 23).

(1) उदये SRS, SR, SSB, SRK, SSap, Cr,P, StsM; (2) रक्त सविता SRHt, SRM SSNL; (3) रक्त एवास्तमेति (°एव or °एय) च VS, SRHt, SSNL, SPR, SR, SSB,

108. उद्यानं कौमुदी गीतं कान्ता केलिः सुहृत् कथा ।
कृतिनां सुकृतक्रीतः स्वर्गभोगो भुवि स्थितः ॥ JS 303.4 (a. Kṣemendra), SMS 6894 (cf. Para. 24).

109. उपयुक्तखदिरवीटक-[1]
जनिताधररागभङ्गभयात्[2] ।
पितरि स्मृतेऽपि न[3] वेश्या
रोदिति हा तात तातेति[4] ॥ ŚP 4051 (a. Kṣemendra), Pad 84.2 (a. Kṣemendra), VS 2336 (a. Dāmodaragupta), PV 800 (a. Rāmajit), RJ 1306 an., SR 364.32 an., SSB 256.46 an., SRK 292.11 (a. Rasikajīvana), SRM 2.2.321 an., (v. Kav. p. 47), SMS 7096 (cf. Paras. 24, 25).

(1) उपभुक्त° Pad, PV, RJ, SR, SSB, SRK, SRM; (2) निजाध° SRK, (*contra metrum*) (3) हि ŚP, SRK; (4) कुलटा वाटकनिकटे/तृष्यन्त्यपि वारि नो पिबति VS (*contra metrum*).

110. एकेऽद्य प्रातरपरे पश्चादन्ये पुनः परे ।
सर्वे निःसीम्नि संसारे यान्ति कः केन शोच्यते ॥ ŚP 4137 (a. Kṣemendra), SSB 269.31 (a. Kṣemendra), SR 372.145 (a. ŚP), SMS 7655, (v. AP 20, ZDMG 27.629) (cf. Para. 24).

111. काकाल्लौल्यं यमात् क्रौर्यं स्थपतेर्दृढघातिताम्[1] ।
एकैकाक्षरमादाय[2] कायस्थः केन निर्मितः ॥ JS 310.35 (a. [?] Kṣemendra), SRHt 140.1 (a. Mānasollāsa), SSSN 127.1 (a. Mānasollāsa), ŚP 4044 an., VS 2324 an., SR 45.1 (a. JS), SSB 300.1 an., SMS 9317 (cf. Para. 23).

(1) °नित्यघाति° VS; °भेदितम् JS(var); °कारिताम् SRHt; (2) आद्यक्षराणि सङ्गृह्य SRHt, SSSN, ŚP, VS, SR, SSB.

112. किं जीवावधिबन्धनैर्गुणगणैराराधितैर्बन्धुभिर्
ये यान्त्यन्तदिने क्षणाश्रुपतनप्रत्यायनापात्रताम् ।
सद्धर्माधिगमः क्रियाव्युपरमः सत्संगमः संयमः
पर्यन्तेप्यचला विरक्तमनसामेते सतां बान्धवाः ॥ VS 3043 (a. Kṣemendra), SMS 10127 (cf. Para. 24).

113. किं रत्नोज्ज्वलमौलिना यदि शिरः सत्सु प्रणामानतं
कर्पूरक्रमुकादिभिः किममलं सत्यं मुखाब्जे यदि ।
किं हारेण च चन्दनेन हृदये तत्त्वं यदि भ्राजते
किं कान्तैर्मणिकङ्कणैर्यदि सदा दानोदकार्द्रः करः ॥ JS 420.13 (a. Kṣemendra),

SMS 10304 (cf. Para. 24).

114. कुलाभिमाने विभवो विभवेऽभिनवं वयः ।
यौवनेऽभिमता कान्ता भोगोऽयं भाग्यसंपदाम् ।। JS 303.3 (a. Kṣemendra), SMS VI (cf. Para. 24).

115. को नु वेश्याजनात्तस्मात् कुशलेनापयास्यति ।
समृद्धिर्गुह्यकेशानाम् अपि यत्र विहन्यते ।। VS 3371 (a. Kṣemendra), SMS VI (cf. Para 24).

116. ग्रीवाभरणतां लेभे कालकूटः पिनाकिनः ।
कण्ठोच्छित्त्यै सुधा राहोर् भवितव्यतयाभवत् ।। JS 413.5 (a. Kṣemendra), SMS VII (cf. Para 24).

117. ग्रीष्मे हारतुषारचन्दनचयश्चीनांशुकं चन्द्रिका
शीते राङ्कवकुङ्कुमाक्ततरुणीपीनस्तनालिङ्गनम् ।
रात्रौ वेणुरवाग्र्यवाररमणीगीतं दिने सत्सभा
यस्यैतत्क्रियते स कस्य रुचिरः कायः कृतघ्नः स्थिरः ।। VS 3323 (a. Kṣemendra), SMS VII (cf. Para 24).

118. च्युतोऽप्युद्गच्छति पुनः प्रज्ञावन्न तु मूढधीः ।
कन्दुकः पतनोत्थायी न तु कान्ताकुचद्वयी ।। VS 223 (a. Kṣemendra), SR 46.76 (a. VS), SSB 303.78 an., SMS VII (cf. Para 24).

119. जनेषु मध्ये जनवद्विचेष्टते
वने मृगैश्चापि समं मृगायते ।
न भोगमप्यर्थयते न वर्जय-
त्ययाप्ततत्त्वस्य न दुर्ग्रहः क्वचित् ।। JS 456.74 (a. Kṣemendra), SMS VIII (cf. Para 24).

120. जाने कोपतरङ्गिताङ्गलतिका तेनाहमालिङ्गिता
संस्पृष्टा कुचयोर्निरर्गलतया हारोऽपि पार्श्वे कृतः ।
एतावत्तु सखि स्मरामि यदतो वृत्तं परं तत्परं
धैर्यस्योद्दलनं शरीरशमनं ध्यात्वापि नो वेद्मि किम् ।। VS 2151 (a. Kṣemendra), SMS VIII (cf. Para 24).

121. जाने ज्वालाजटालेभ्यः कटाहेभ्यः पिबन्ति ते ।
तैलं तृष्णातरलिताः कुनृपो यैर्निषेवितः ॥ JS 408.50 (a. Kṣemendra), SMS VIII (cf. Para 24).

122. जानेऽन्यासहितं विलोक्य कुटिलं तं कूटवेषं त्वया
प्रत्यक्षागसि निह्नवासहनया कोपेन दष्टोधरः ।
श्वासायासविसंस्थुला न च[1] कुचोत्कम्पं विमुञ्चस्यहो
मोहाद् दुःसहविप्लवे चपलया किं प्रेषिता त्वं मया ॥ VS 1422 (a. Kṣemendra), SMS VIII (cf. Para 24).
(1) or च त VS (var.)

123. जीवनग्रहणे नम्रा गृहीत्वा पुनरुत्थिताः[1] ।
किं कनिष्ठाः उत[2] ज्येष्ठा[3] घटीयन्त्रस्य दुर्जनाः ॥ VS 331 (a. Kṣemendra), SSB 316.53 (a. Kṣemendra), SRHt 35.42 (a. Sakalavidyādhara), SRK 27.63 (a. Padyataraṅgiṇī), SR 55 .51 (a. Kuv), NBh 265 an., Kuv *ad* 10.25 (25)an., Cit(V) 211.1-2 an., IS 2429, SMS VIII.=PSh 1.68 (cf. Para 22.3).
(1) उन्नताः SSB, SRHt, SRK, SR, NBh, Kuv, Cit(V) (2) किमु all texts; (3) ज्यष्टो PSh; ज्येष्टाः NBh.

124. जीवन्त्यर्थक्षये नीचा याञ्चोपद्रववञ्चनैः ।
कुलाभिमानमूकानां साधूनां नास्ति जीवनम् ॥ VS 3182 (a. Kṣemendra), SR 66.31 an., SSB 333.32 an., SMS VIII (cf. Para 24).

125. तद्वक्त्राब्जजितः प्रसह्य भजते क्षौण्यं क्षपावल्लभस्
तद् भ्रूविभ्रमतर्जितं च विनतिं धत्ते धनुर्मन्मथम् ।
तस्याः पेलवपल्लवद्युतिमुषा शोणाधरेणार्दितं
नूनं प्राप्य विरक्ततां वनमहीं बिम्बं समालम्बते ॥ VS 1358 (a. Kṣemendra). SMS VIII (cf. Para 24).

126. तानीन्द्रियाण्यविकलानि[1] तदेव नाम[2]
सा बुद्धिरप्रतिहता वचनं तदेव ।
अर्थोष्मणा विरहितः पुरुषः क्षणेन[3]
सोऽप्यन्य एव[4] भवतीति[5] विचित्रमेतत्[6] ॥ JS 437.6 (a. Kṣemendra), SH 900, 94 (a. Kṣemendra), SR 65.19 (a. Γ), SSB 331.8 (a. H), SRK 45.21 (a. RJ), GVS 120, Sama 1 त 9 an., SSg 87 an., SSJ 39.29 an.,

SSD 2f. 140*b* an., SKG f. 16 an.=P (PT 2.61 PTem 2.51. PS 2.33, PN 1.30, PP 2.81, Pts 5.26, PRE 2.35), H (HJ 1.137, HS 1.121, HM 1.126, HK 1.129, HP 1.97, HN 1.98, HH 26.3-6, HC 35.7-10), VCsr 21.8, BhŚ 512, BhPr 7 (a. Muñja), (cf. KSS 10.61.110; Ru101, JAOS 38.289), SMS VIII (cf. Para. 22.4).

(1) तानीन्द्रियाणि BhŚ, (2) कर्म SR, SSB, SRK, BhŚ,(3) स एव all texts with the exceptioh of JS, SH; (4) यन्य: क्षणेन all texts with the exception of JS, SH, (but) अन्य: H(var.) ह्यन्य: SR, SSB, SRK, Sama; चान्य: P(var.) (5) क्षणे प्रभ° P (var.) (6) किमत्र चित्रम् VCsr; इत्यतिचित्रम् P (var.), शेते हकार इव संकुचिताखिलाङ्ग: PT, PTem.

127. तिष्ठन्ति विभवेष्वेव राज्ञां धूर्ता: प्रियंवदा: ।
व्यसनानिलपातेषु तूलवद्यान्ति ते दिश: ॥ JS 408.52 (a. Kṣemendra), SMS IX (cf. Para 24).

128. दलन्त्युदितचेतसां[1] रिपुतम: समूहा: समं
भवन्त्यपि च यद्वशादनिशमर्थसार्थोदया: ।
तमद्भुतपराक्रमं क्रमनमत्कुलक्ष्माधरं
जगज्जितरसोर्जितं[2] पुरुषकारमेव स्तुम: ॥ JS 415.1 (a. Kṣemendra), SH 843 *bis*; 39* an., SMS IX (cf. Para 24).

(1) °तेजसां SH; (2) जगज्जय° SH.

129. दाता बलिर्याचनको[1] मुरारिर्[2]
दानं मही वाजिमखस्य[3] मध्ये[4] ।
दातु:[5] फलं बन्धनमेव जातं[6]
नमोऽस्तु दैवाय यथेष्टकर्त्रे[7] ॥ VS 3106 (a. Kṣemendra), SSSN 45.40 an. (cf. SkV 1475 an., Prasanna 39 *a* an, ŚP 448 an., SR 91.48 (a. GP), SK 6.509 an., SRK 73.27 (a. Kalpataru). RJ 1464 (a. Bhartṛhari) =Cr 446, GP 1.113.16. SMS IX (cf. Para 23).

(1) याचयिता Cr (var.) (2) च विष्णुर् Cr (var.); मुरारि: Cr (var); (3) महावाजिमखश्च SSSN; विप्रमुखस्य GP; राजिमखस्य or वाजिमुखस्य Cr (var.); (4) काल: Cr (var.), SSSN; (5) दाता (°त्रा, °त्वां GP); Cr, GP; दृष्टं Cr (var.); लब्धं Cr, SSSN; (7) ते दैव यथेष्टकारिणे (°रिन् GPy) GP; तस्मै भवतिव्यतायै Cr (var.).

130. दानोन्नता श्रीः श्रुतमप्रमादं
शक्तिर्दयार्द्रा विनयी प्रभावः ।
निर्व्याजवैदग्ध्यनिधिः सतां धीः
परोपकाराभरणस्वभावा ॥ JS 54.20 (a. Kṣemendra), SMS IX (cf. Para 24).

131. दीप्तिमोषधिलेशेषु तापं विरहिणीषु च ।
निःक्षिप्येव जगामास्तं विस्रस्तकिरणो रविः ॥ VS 1888 (a. Kṣemendra), SMS IX (cf. Para 24).

132. दृशा दग्धं मनसिजं जीवयन्ति दृशैव याः ।
विरूपाक्षस्य जयिनीस् ताः स्तुवे वामलोचनाः ॥ ŚP 3078 (a. Kṣemendra), SSB 57.2 (a. Kṣemendra), Skm (Skm (B) 582, Skm (POS) 2.22.2) (a. Rājaśekhara), JS 130.2 (a. Rājaśekhara), SG 38 (a. Rājaśekhara), SRHt 138.1 (a. Vātsyāyana or an.), SkV 395/Kav 157 an., VS 1309 an., SSSN 205.1 an., RJ 631 an., SR 250.1 (a. Viddha), Kpr 567 an., KāP 388 an. Sāh 259(275) an,, KH 167; 326 an., Kuv 157 an., ARR 155 an., AR 174 an. Kāvyān 44 an. AlR 350 an., AlK 408 an. *Alaṁkāratilaka* 44 an., Can 95 an., Rasagaṅgā 729 an., VyVi *ad* 2.70 an., Amd 303.873 an., IS 2926 SMSX Viddha 1.2 (cf. Para 22.4).

133. दृश्यते पानकेलीषु कान्तावक्त्रगतं मधु ।
स्मरं सहायमासाद्य ग्रस्तो राहुरिवेन्दुना ॥ JS 267.7 (a. Kṣemendra). ŚP 3647 (a. Kṣemendra), SuSS 687 (a. Kṣemendra), SR 314.1 (a. JS), SSB 169.1, SMSX (cf. Para 24).

(1) पानगोष्ठीषु ŚP.

134. दृष्ट्वापि पापिनां दुःखं पापी पाप न मुञ्चति ।
शूलात्तचोरप्रेक्षायां वस्त्रं हरति तस्करः ॥ JS 436.14 (a. Kṣemendra), SMSX (cf. Para 24).

135. द्राघीयसा धार्ष्ट्यगुणेन[1] युक्ताः
कैरप्यपूर्वैः परकाव्यखण्डैः ।
आडम्बरं ये वचसां वहन्ति
ते केऽपि कन्थाकवयो जयन्ति ॥ JS 50.1 (a. Kṣemendra), SH 363 (a.

Haribhadra), SR 37.16 (a. JS), SSB 29.16 (a. Bilhaṇa), SMSX (cf. Para 24).

(1) घा° om. SH.

136. धत्ते वन्ध्यापि पुत्राशां लुब्धोऽप्याशां धनोन्मुखः ।
वियोगार्तः सवेष्वाशां जानात्याशां न योग्यताम् ॥ JS 438.7 (a. Kṣemendra) (cf. Para 24).

137. नखदशननिपातजर्झराङ्गी[1]
रतिकलहे परिपीडिता प्रहारैः ।
सपदि[2] मरणमेव किं न यायाद्
यदि न पिबेदधरामृतं प्रियस्य ॥ JS 279.20 (a. Kṣemendra), VS 2126 (a. Kṣemendra), Vjv 200 (a. Kṣemasiṁha), SkV 586/Kav 310 an. Prasanna 135 *b* an. (cf. Para 24).

(1) नखदपंनि° Prasanna (*contra metrum*) °जर्जरांगा Kav : (2) यदिह VS.

138. नदीनां च नखिनां च शृङ्गिणां शस्त्रपाणिनाम् ।
विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च ॥ ŚP in MS C (*ad* ŚP 76.102 (1521) (a. Kṣemendra), Cr 527; also P(PP 1.52, Ptu 1.45), HJ 1.18, VC (VCsr VII 8, VCjr VII.1), Śts 20.9-19, GP 1.109.14, PdP 5, 18.363, KR 5.107.3. For other references and v.l. see Cr 527 (*add*; SSSN 109.15 an; MhN (P) 239) (cf. Para 23).

139. नम्राननना नवोद्भूतरजसा स्तवकस्तनी ।
मालती यौवनवती कन्येवोच्छ्वासिनी बभौ ॥ VS 1658 (a. Vyāsadāsa) (cf. Para 23)

140. न लज्जते सज्जनवर्जनीयया
भुजंगवक्रक्रिययापि दुर्जनः ।
धियं कुमायासमयाभिचारिणीं
विदग्धतामेव हि मन्यते खलः ॥ VS 359 (a. Kṣemendra), SR 59.225 (a. VS), SSB 323. 233 an. (cf. Para 24).

141. न शान्तान्तस्तृष्णा धनलवणवारिव्यतिकरैः
क्षतच्छायः कायश्चिरविरसरुक्षाशनतया ।
अनिद्रा मन्दाग्निर्नृपसलिलचौरानलभयात्
कदर्याणां कष्टं स्फुटमधनकष्टादपि[1] परम् ॥ VS 491 (a. Kṣemendra), SR 72.56 (a. VS), SSB 342.56 an. (cf. Para 24).
(1) स्फुटमरणकष्टादपि VS(var.).

142. नातिनीचैर्न चाप्युच्चैर्[1] भवितव्यं फलार्थिभिः ।
स्तोकं नत्वा पिबन्नम्भः कुम्भः प्राप्नोति पूर्णताम् ॥ SH 1292 (a. Kṣemendra), JS 403.3 (a. Lakṣmīdhara (cf. Para 23).
(1) चाप्युच्चैः SH.

143. निःशेषपीते शर्वर्या सन्ध्यारागासवे शनैः ।
नभःपात्रतलालक्ष्यनक्षत्रकुसुमं बभौ ॥ JS 251.21 (a. Kṣemendra) (cf. Para 24).

144. निजां कायच्छायां श्रयति महिषः कर्दमधिया[1]
च्युतं गुञ्जापुञ्जं रुधिरमिति[2] काकः कलयति ।
समुत्सर्पन् सर्पः सुषिरविवरं तापविवशः
समीत्काराधूतं[3] प्रविशति करं कुञ्जरपतेः ॥ JS 214.11 (a. Kṣemendra), ŚP 3832 (a. Kṣemendra), SSB 205.22 (a. Kṣemendra), RJ 1234 (a. Bhavabhūti), SuSS 321, SR 336.21 (a. ŚP) (cf. AP 21, ZDMG 27.629) (cf. Para 24).
(1) कर्दममिव ŚP (2) इव ŚP (3) सचीत्° ŚP, SR,SSB.

145. न्यायः खलैः परिहृतश्चलितश्च धर्मः
कालः कलिः कलुष एव परं प्रवृत्तः ।
प्रायेण दुर्जनजनः प्रभविष्णुरेव
निश्चक्रिकः परिभवास्पदमेव साधुः ॥ VS 317 (a. Kṣemendra), SR 50.208 (a. VS), SSB 309.213 an. (cf. Para 24).

146. परिभ्रमसि किं मुधा[1] क्वचन चित्त विश्रम्यतां[2]
स्वयं[3] भवति[4] यद् यथा भवति तत् तथा[5] नान्यथा ।
अतीतमननुस्मरन्नपि[6] न भाव्यसंकल्पयन्न्[7]
अतर्कितगमागमाननुभवामि[8] भोगानहम्[9] ॥ VS 3153 (a. Kṣemendra), SRK

99.9 (a. *Sphuṭaśloka*, SSD 4f. 30 *a* an., IS 3963=BhŚ 267 (cf. Para 22.6).

(1) वृथा BhŚ (but some texts as above or मुदा or युधा; (2) विश्राम्यतां BhŚ; (3) यदा or यथा BhŚ (var.); (4) भ्रमति BhŚ (var); (5) तत्तदा BhŚ (var.); (6) अपि न स्मरन् or अनुविस्मरन् or अपि संस्मरन् BhŚ (var.); (7) भाग्यसंकल्पयन or बाध्यसंकल्पवत् BhŚ (var.); (8) अतिकंग° BhŚ (var.); °गमागमान् BhŚ (var.); (9) अनुभव स्वभोगानिह BhŚ (var.); °भोगाननं BhŚ (var.)

147. पाण्डित्यं यदि नाम दैवविहितं तत् किं वृथाध्यापनैर्
आयुश्चेन्निहितं विधातृलिखितं तत् किं प्रयत्नाशनैः ।
राज्यं चेद्विधिनिर्मितं तदनिशं किं मन्त्रतन्त्रोद्यमैर्
धाता चेत्सुगतिप्रदस्तदफलैः किं तीर्थसार्थभ्रमैः ॥ JS 415.4 (a Kṣemendra) (cf. Para 24).

148. पात्रं पवित्रयति नैव गुणान् क्षिणोति
स्नेहं न संहरति नापि मलं प्रसूते ।
दोषावसानरुचिरश्चलतां न धत्ते
सत्संगमः सुकृतसद्मनि कोऽपि दीपः ॥ VS 324 (a. Kṣemendra), SR, 51.216 (a. VS), SSB 309.222 an. (cf. Para 24).

149. पिशाचीव विशत्यन्तश्[1] छायेव न चलत्यलम् ।
वेश्येव भ्रमयत्याशा शोकं कन्येव वर्षति[2] ।. SH 1066 (a. Kṣemendra), JS 438.6 (a. (?) Kṣemendra) (cf. Para 24).

(1) विशत्यन्तः SH; (2) कर्षति SH.

150. पीठीप्रक्षालनेन क्षितिपतिकथया सज्जनानां प्रवादैः
प्रातर्नीत्वार्धयामं[1] कुशकुसुमसमारम्भणव्यग्रहस्ताः ।
पश्चादेते निमज्जत्पुरयुवतिकुचाभोगदत्तेक्षणार्धाः
प्राणायामापदेशादिह सरिति सदा वासराणि क्षिपन्ति ॥ ŚP in AP 21 (in ŚP ed. 4028 an.) (v.ZDMG (27.630), SR 365.55 (a. ŚP), SSB 358.76 an. (cf. Para 24).

(1) °दैर्/नीत्वा यामार्धमेव SR, SSB.

151. पुण्डरीकमिवाभाति नासावंशगमौक्तिकम्[1] ।
कुर्चसिंहासनस्थस्य स्मरभूपस्य सुभ्रुवः ॥ JS 179.14 (a. Kṣemendra), SH 1629 an. (cf. Para 24).
(1) °वंशस्य मोक्तिकम् SH.

152. पुत्रादप्यधिकं च विन्दति विभुर्भृत्यं हि भाग्योदये
पश्चात् सोऽपि तमेव निन्दति यथा शत्रुं विरुद्धे विधौ।
किं कष्टेन दिवानिशं विहितया भक्त्या भृशं सेवया
दैवाधिष्ठितमेव तिष्ठति फलं जन्तोः शुभं वाशुभम् ॥ VS 3155 (a. Kṣemendra) (cf. Para 24).

153. पुरीषस्य च रोषस्य हिंसायास्तस्करस्य च ।
आद्याक्षराणि संगृह्य वेधाश्चक्रे पुरोहितम् ॥ PV 802 (a. Kṣemendra), SR 45.1 an , SSB 300.1 an.

154. पूर्वं चेटी ततो वेटी पश्चाद् भवति कुट्टिनी[1] ।
सर्वोपायपरिक्षीणा वृद्धा वेश्या[2] तपस्विनी ॥ ŚP 4052 (a. Kṣemendra), (AP 22), SR 364.4 (a. ŚP), SSB 254.4 an. (cf. Para 24).
(1) कुट्टनी ŚP in AP; (2) वेश्या जाता ŚP in AP.

155. भवजलधिगतानां द्वन्द्ववाताहतानां
सुतदुहितृकलत्रत्राणभारावृतानाम् ।
विषमविषयतोये मज्जतामप्लवानां
भवति शरणमेको विष्णुपोतो नराणाम् ॥ VS 3498 (a. Kṣemendra) (cf. Para 24).

156. भवति भिषगुपायैः पथ्यभुङ्नित्यरोगी
धनहरणविनिद्रच्छिद्रगोप्ता दरिद्रः ।
अनयचयविधायी निश्चलैश्वर्यधैर्यः
स्ववशनिशितशक्तेः शासनेनैव धातुः ॥ VS 3148 (a. Kṣemendra) (cf. Para 24).

157. मूर्च्छाछादितमीक्षते न नयनं तापे तनुः पच्यते
कम्पः सूचयतीव जीवगमनं मोहे मनो मज्जति ।
प्राग्जन्मार्जितकर्मणा बलवता कालेन कामेन वा
को जानाति स केन मे धृतिहरः कण्ठे भुजंगोर्पितः ॥ VS 2152 (a. Kṣemendra) (cf. Para 24).

158. मृत्पाषाणमणी: सुवर्णमणिभिः शुक्त्यस्थिभिर्मौक्तिकैर्
लोके मूढतमे धनं धनमिति व्यक्त्या प्रसिद्धिं गतैः ।
यः कोपः क्रियते न तस्य रुचिरं पश्यामि किंचित् फलं
निःशेषाश्रितभृत्यबान्धवसुहृद्दीनार्थिदानं विना ॥ VS 3039 (a. Vyāsadāsa) (cf. Para 23).

159. मौनी पादप्रहारेऽपि न क्षमी नीच एव सः ।
आकृष्टशस्त्रो मित्रेऽपि[2] न तेजस्वी खलो हि सः ॥ ŚP 286 (a. Kṣemendra), SH 992; 198* (a. Kṣemendra), SSB 352.3 (a. Kṣemendra), SR 78.3 (a. ŚP), IS 4988 (cf. Para 24).

(1) मित्रोपि SH 992.

160. म्रियन्ते जन्मनोऽर्थाय जायन्ते मरणाय च ।
न धर्मार्थं न कामार्थं तृणानीवेतरे जनाः ॥ SRHt 194.78 (a. Kṣemendra) (cf. Para 24).

161. यैरेव पात्यते मुग्धः स्वामी दुर्जनसङ्कटे ।
जडोऽयमिति तैरेव दूरस्थैरुपहस्यते ॥ JS 408.53 (a. Kṣemendra) (cf. Para 24).

162. लक्ष्मणो लघुसंधानी दूरपाती च राघवः ।
कर्णो दृढप्रहारी च पार्थस्यैते त्रयो गुणाः ॥ ŚP 3987 (a. Kṣemendra) SSB 446.10 (a. Kṣemendra), SR 360.10 (a. ŚP) (cf. Para 24).

163. लज्जेव मद्यमत्तस्य कदर्यस्येव धर्मधीः ।
अवलिप्तस्य विद्येव[1] नश्यति श्रीः प्रमादिनः[2] ॥ JS 404.17 (a. Kṣemendra), SH 854;50* (a. Kṣemendra) (cf. Para 24).

(1) विद्येव SH 50*; (2) श्रीप्रमा° SH 854.

164. लाभप्रणयिनो नीचा मानकामा मनस्विनः ।
मद्गुः सरसि मत्स्यार्थी हंसस्येष्टा प्रसन्नता ॥ VS 230 (a. Kṣemendra), SR 47.80 (a. VS), SSB 303.82 an. (cf. Para 24).

165. लेखनित्यतकर्णस्य कायस्थस्य न विश्वसेत् ।
येनोनिदञ्चितोघेन गकारान्तररेखका ॥ JS 311.36 (a. (?) Kṣemendra) (cf. Para 24).

166. वदन्त्यविदितोत्साहं दैवं दैवं सदैव ये ।
तेषां विनष्टचेष्टानां दूरे धर्मार्थसंपदः ॥ JS 415.5 (a. Kṣemendra) (cf. Para 24).

167. वरं विषादनं राज्ञो वरमग्निप्रवेशनम् ।
अनाथानां प्रपन्नानां कृपणानामरक्षणात् ॥ SH 1079 (a. Kṣemendra), SH 1379 an. (cf. Para 24).

168. वित्तेन वेत्ति वेश्या
स्मरसदृशं कुष्ठिनं जराजीर्णम् ।
वित्तं विनापि वेत्ति
स्मरसदृशं कुष्ठिनं जराजीर्णम् ॥ VS 2369 (a. Kṣemendra), GVS 253 (cf. Para 24).

169. विदेशेषु धनं विद्या व्यसनेषु धनं मतिः।
परलोके धनं धर्मः शीलं सर्वत्र वै धनम् ॥ VS 3053 (a. Kṣemendra), SR 84.13 (a. VS), SSB 361.13 an. (cf. Para 24).

170. वैरास्यं कस्य न प्रेयो विरागो यदि जायते ।
मुखमुत्तानशयनं कुब्जस्य नहि युज्यते ॥ JS 447.1 (a. Kṣemendra) (cf. Para 24).

171. व्यर्थं श्रुतमशीलस्य[1] बलं कापुरुषस्य च ।
व्युत्थानं मन्दभाग्यस्य धनं कृपणजीविनः ॥ JS 61.5 (a. Kṣemendra), SH 956; 149* (a. Kṣemendra) (cf. Para 24).

(1) श्रुतयोबोधस्य SH (both places).

172. व्यासादीन् कविपुङ्गवाननुचिताक्षेपं[1] सलीलं हसन्
उच्चैर्जल्प निमील्य लोचनयुगं[2] श्लोकान् सगर्वं पठ[3] ।
काव्यं स्वीकुरु[4] यत्परैर्विरचितं[5] स्पर्धस्व[6] सार्धं बुधैः
यद्यभ्यर्थयसे[7] श्रुतेन रहितः[8] पाण्डित्यमाप्तुं बलात्[9] ॥ RJ 1423 (a. Kṣemendra),

JS 50.6 an. SH 361 an., ŚP 205 an., Pad 115.66 an., SR 41.63 (a. ŚP), SSB 295.63 an. (cf. Para 23).

(1) °तैर् वाक्यैः ŚP, SH, Pad, SR SSB; (2) प्रोच्चैर्जल्पति मिलिताक्षियुगलं SH, (3) पठन् SH; (4) धिक्कुर् ŚP; (5) धिक्कुरुते प° SH; (6) स्पर्धश्च SH; (7) यद्य-प्यर्थयते SH; (8) बहितः SH; (9) आप्नोति किम् SH.

173. व्योम्नः श्यामाविरहिणस् तारकाश्रुकणावली ।
वालमित्रकरोन्मृष्टा जगामादर्शनं शनैः ॥ VS 2156 (a. Kṣemendra) (cf. Para 24).

174. व्रते विवादं विमतिं विवेके
सत्येऽतिशङ्कां विनये विकारम् ।
गुणेऽवमानं कुशले निषेधं
धर्मे विरोधं न करोति साधुः ॥ VS 318 (a. Kṣemendra), SR 49.182 (a. VS), SSB 307.187 an. (cf. Para 24).

175. शमयति यशः क्लेशं भूते दिशत्यशिवां गतिं
जनयति जनोद्वेगायासं नयत्युपहास्यताम् ।
भ्रमयति मतिं मानं हन्ति क्षिणोति च जीवितं
क्षिपति सकलं कल्याणानां कुलं खलसंगमः[1] ॥ VS 363 (a. Kṣemendra), SR 61.257 (a. VS), SSB 325.666 (cf. Para 24).

(1) खलसंगतिः VS (var.)

176. शान्तिस्वस्त्ययनेन[1] शाम्यति नृणां यत्सर्वमौत्पातिकं
यत्पथ्याशनमाशु[2] रोगनिचयानुन्मूलयत्युत्कटान् ।
सद्यः सिद्धरसायनेन[3] पुरुषस्तारुण्यमाप्नोति यत्
तेनार्थः पुरुषार्थ एव जगतामेकातपत्रायते ॥ JS 415.2 (a. Kṣemendra), SH 844; 40* an. (cf. Para 24).

(1) शान्तिः स्व° SH 844; (2) यत्पथ्य om. SH 40* (4) सिद्धः र° SH 40*.

177. श्लाघ्यः कुलीनः कुलिनः[1] कलावान्
विद्वान् कलार्ह्याद्विदुषः सुशीलः ।
धनी सुशीलाद्धनिनोऽपि दाता
दातुर्जिता कीर्तिरयाचकेन[2] ॥ JS 444.11 (a Kṣemendra), SH 1056 (a.

Kṣemendra) (cf. Para 24).
(1) कुलजात् SH; (2) कीर्तिरयाचकेन SH (Scribe's error).

178. साभिमानमसंभाव्यम् औचित्यच्युतमप्रियम् ।
दुःखावमानदीन् वा न वदन्ति गुणोन्नताः ॥ VS 310 (a. Kṣemendra), SR 47.85 (a. VS), SSB 303.87 an. (cf. Para 24).

179. साश्चर्यं युधि शौर्यमप्रतिहतं तत्खण्डिताखण्डलं
याञ्चोत्तानकरः कृत स भगवान्दानेन लक्ष्मीपतिः ।
ऐश्वर्यं स्वकराप्तसप्तभुवनं लब्धाब्धिपारं यशः
सर्वं दुर्जनसंगमेन सहसा स्पष्टं विनष्टं बलेः ॥ VS 362 (a. Kṣemendra) (cf. Para 24).

180. सेवा वञ्चकधूर्तानां मन्यते[1] न सतां जडः[2] ।
या तीष्टतां[3] परोच्छिष्टा नष्टा स्त्री न सती[4] नृणाम् ॥ JS 433.14 (Kṣemendra), SH 1006 (a. Kṣemendra), SH 212* an. (cf. para 24).

(1) कुरुते SH; (2) °जनः or मता JS; (3) या धिष्ठितां JS (var.); (4) सतां JS (var.).

181. सेव्यन्ते क्षितिजाः क्षुद्रा यदेतत् कूपलङ्घनम् ।
प्रकोपो निधनं येषां स्मितमात्रं त्वनुग्रहः ॥ JS 408.51 (a. Kṣemendra) (cf. Para 24).

182. हठोद्दलननिश्चलैः कठिनकण्ठपीठोद्धृतैः
स्रवद्रुधिरसर्पिषा परिवृतैर्मुखश्रीफलैः ।
श्रियं हुतहुताशनः किल दशाननः प्राप्तवान्
न पौरुषधृतिं विना भवति वाञ्छिताप्तिः क्वचित् ॥ JS 416.7 (a. Kṣemendra) (cf. Para 24).

183. हत्वा नन्दं स्वजनसहितं सप्तभिर्वासरैर्यंच्
चाणक्येन प्रततमतिना चन्द्रगुप्तोऽभिषिक्तः ।
आश्चर्येण प्रसृतयशसा कीर्त्यमानेन शास्त्रं
तेन न्यस्ता किमपि वदतो दैववादस्य मुद्रा ॥ JS 415.6 (a. Kṣemendra) (cf. Para 24).

184. हसति लसति हर्षात्तीव्रदुःखे परेषां
स्खलति गलति मोहादात्मनः क्लेशलेशे ।
नदति वदति निन्द्यं मानिनां किं च नीचः
पुरुषवचनमल्पं श्रावितो हन्तुमेति ॥ VS 460 (a. Vyāsadāsa), SR 68.248 (a. VS), SSB 324.257 (cf. Para 23).

185. हृष्यन्ति चारुचरितैः सुजनस्य सन्तः
क्षुद्रत्वमाशु पिशुनादपि[1] सन्त्यजन्ति ।
रत्नं न केवलमलङ्करणाय लोके
क्रूरग्रहादिशमकं[4] च भवेत्प्रभावैः ॥ SH 512 (a. Kṣemendra), JS 54.22 (a. Trailocana), (cf. Kav p. 42 and Para 23).
(1) पिशुना अपि SH; (2) शमनं SH.

186. हेतुप्रमाणयुक्तं
वाक्यं न श्रूयते दरिद्रस्य ।
अप्यतिपरुषमसत्यं[1]
पूज्यं वाक्यं समृद्धस्य[2] ॥ JS 437.8 (a. Kṣemendra), SH 907 (a. Kṣemendra), SH 101* (a. Mṛddha (?,), ŚP 335 (a. Kṣemendra), SSB 332.10 (a. Kṣemendra), SR 65.8 (a. ŚP) IS 7413 (v. AAus 241)=Dvi 31, P (PP 2.103, Pts (Göttingen) p. 130, PM 2.37). (cf. Para 24).
(1) असत्य SH 101*; अप्यस्पष्टं वाक्यम् Dvi; अगुणं परुषमनर्थम् P; (2) वाक्यं श्रयं स° P; अतर्यं पूज्यं स° Dvi.

VERSES ATTRIBUTED TO KṢEMENDRA IN ANTHOLOGIES IDENTIFIED IN HIS KNOWN WORKS AND VERSES SPECIFICALLY ATTRIBUTED TO HIS KNOWN WORKS.

A. *KALĀVILĀSA* (cf. Paras. 26: 28 1.1)

187. अङ्गुलिभङ्गविकल्पन° Kal 1.52 = ŚP 4029 (a. Kṣemendra), SMS 313 v. l; *c* सजने ŚP

188. अज्ञातनामवर्णेष्व Kal 4.12 = SRHt 140.17 (a. Kalāvilāsa), SMS 422. v. l. *b* ययाच्यते धनार्थेन SRHt; *c* तस्याम् SRHt; d मोषसङ्काशाः SRHt.

189. अतिसाहसमतिदुष्करम् Kal 2.46 = ŚP 429 (a. Kṣemendra), SRHt 18.16 (a. Kalāvilāsa), SSSN 28.10 (a. Kalāvilāsa). SH 932, 125* (a. Kṣemendra), IS 157, SMS 624 (cf. Para 158); v. l. *a* अतिदुःकरम् SH; *b* अर्थानाम् (अन्ये°) ŚP, SRHt, SSSN, SH; *c* यो हि SSSN; *d* स [न] SH; वित्तलेपम् SH 125*; वित्तले SH 932.

190. अथ पथिकवधूदहनः Kal 1.30 = ŚP 3623 (a. Kṣemendra), (v. AP 19), SMS 753; v. l. *d* चक्रवाकीणाम् ŚP.

191. अद्यापि हरिहरादिभिर् Kal 4.24 = SRHt 140.16 (a Kalāvilāsa), SMS 983; v. l. *c* °लोभा [°मोहा] SRHt; *d* संसारमाशाश्च SRHt.

अनुरागः प्रतिपत्तिर् see तेजःसत्त्वं ।

192. अर्थस्य सदोत्थानं Kal 10.3 = JS 481.3 (a. Kṣemendra), SH 1032 an., (cf. fn. 158); v. l. *b* नियमात् JS, SH; क्षयज्ञानम् JS; विवृद्धिश्च [क्र°] SH.

193. अर्थो नाम जनानां Kal 7.1 = ŚP 4046 (a. Kṣemendra), (v. AP 19, ZDMG 27.627, A. B. Keith, HSL p.240), SMS 3029; v. l. *b* जीवितमरिक्तं क्रिया-कलापश्च ŚP.

194. आख्यायिकानुरागी Kal 2.6 = ŚP 4036 (a. Kṣemendra), SMS 4362 v. l.—

195. आमन्त्रणजयशब्दैः Kal 7.7 = ŚP 4048 (a. Kṣemendra), SMS 5016, (cf. fn. 158); v. l. *b* प्रतिपदहुंकार ŚP.

196. उत्तिष्ठति नमति वणिक् Kal 2.10=JS 311.40 (a. Kṣemendra), SMS 6530; v. l. *b* ददाति च स्थानम् JS; *c* °पानिमाप्तं JS; *d* धम्या: कथा: JS.

197. एवं स्वभावलुब्धा Kal 2.37=ŚP 431 (a. Kṣemendra), (v. AP 20, ZDMG 27.629), SMS 8256. v. l. *a* अर्वा इवातिलुब्धा ŚP

198. कलमाग्रनिर्गतमशी°
Kal 5.7=JS 311.37 (a. Kṣemendra), ŚP 4041 (a. Kṣemendra) SRHt 141.13 (a. Kalāvilasa), (v. AP 20), SMS 8982; v. l. *a* कलपत्र° SRHt; °कलमान्त° JS; °मषी° JS, ŚP, SRHt; *b* सन्तताकरणै: SRHt; °कना JS; ŚP; *c* °लुण्ठ्यमान (लुण्ट° SRHt), JS, ŚP; SRHt; *d* राजश्री: JS, ŚP, SRHt.

199. कामस्य वेषशोभा Kal 10.4=JS 431.4 (a. Kṣemendra), SH 1033; 239* an., SMS 9623; v. l. *a* missing SH 239*, वेशशोभ SH 1033; *b* missing up to कर्ष SH 239*

कुर्यार्थी बन्धुजन: see स्नेहार्थी ब*

200. किं मृष्टं सुतवचनं
पुनरपि मृष्टं तदेव सुतवचनम् ।
मृष्टादपि मृष्टतरं
श्रुतपरिपक्वं तदेव सुतवचनम् ॥ SRHt 92.18 (a. Kalāvilāsa), SSSN 104.11 (a. Kalāvilāsa), SMS 10295; (cf. Paras. 28.1.2).

201. कूटकलाशतशिबिरैर् Kal 5.4=SRHt 141.11 (a. Kalāvilāsa), SSSN 128.9 (a. Kalāvilāsa), SMS VI, v. l. *a* °गतशिबिरैर् SRHt; *c* शिखरैर् (वि°) SSSN; विधिरैर् (दि°) SRHt; समस्तैर् SRHt, SSSN.

202. केऽपि स्वभावलुब्धास् Kal 2.87=ŚP 430 (a. Kṣemendra), RJ–(10.89 [a. Kṣemendra]), SH 931; 154* an., (v. AP 21), SMS VI; v. l. *a*, एवं (केऽपि) Kal; *d* मात्सर्यम् (कौ°) ŚP, SH; इवाधमा: सततम् ŚP, SH,

203. कोशे वितीर्णे जनता नृपस्य
वृद्धस्य नारीव भवत्यवश्या ।
दरिद्रगेहे दरदीपदीप्तिर्
इव प्रयात्यल्पतरत्वमाज्ञा ॥ SRHt 113.2 (a. Kalāvilāsa), SSSN 134.2 an. (or a. Kalāvilāsa), SMS VI; (cf. Para 28.1.3). v. l. *c* दरिद्रदेहोदर° SSSN.

204. क्रयविक्रयकूटतुला° Kal 2.4=ŚP 4035 (a. Kṣemendra), SMS VI; v. l. *b* °भक्षनव्याजैः ŚP, *d* महाजनं SP

जनरागं प्रतिपत्तिर् v. तेजः सत्त्वं

205. ज्ञाता:संसारकला Kal 5.3=SRHt 141.10 (a. Kalāvilāsa), SSSN 128.8 an., SMS VIII. v. l. *a* ज्ञाता SSSN; *b* केनापि कृतप्रयत्नेन SSSN; *c* अज्ञाता SSSN °कला SRHt, SSSN, कृतप्रयत्नेन SRHt, SSSN.

206. तमसि वराकश्चौरो Kal 7.4=ŚP 4047 (a. Kṣemendra), SMS VIII, v. l. c कपटी ŚP *d* कृत्वा न याति वैलक्ष्यम् ŚP

207. तस्मान् महीपतीनाम् Kal 8.29=ŚP 4050 (a. Kṣemendra), SMS VIII. v. l. *b* चौरदस्यूनाम् ŚP

208-9 तेजः सत्त्वं बुद्धिर्
अनुरागः प्रतिपत्तिर् Kal 10.9-10=JS 431.8-9 (a. Kṣemendra) SH 1037-8; 243*-244* an., SMS XI-VIII (cf. fn. 158) v. l. *a* ओजः (ते°) JS, SH; *c* सुसहायः JS, SH; *d* कृतज्ञता मन्त्ररक्षनं त्यागः JS, SH; *e* जनरागः SH 244*; JS, SH; *f* आनृशंस्य JS, SH; दुःस्तम्भः JS; *g* °वत्सल्य SH 244* *h* प्रभावश्य JS, SH.

210. दत्त्वा दिशि दिशि दृष्टिं Kal 2.8=ŚP 4037 (a. Kṣemendra), (v. AP. 20), SMS IX v. l. *c* चौर ŚP; *b* कुटिलरथ्याभिः ŚP

211. दीपकमृगीव लक्ष्मीर्
गर्त्ते पातयति नाशयति मोहयते ।
घातयति पुरुषहरिणं
तृष्णाव्याधेन नीतबहुगहना ॥ SRHt 207.19 (a. Kalāvilāsa), SMS IX, (cf. Para 28.1.3)

212. दुर्गस्य संस्कारकथैव नास्ति
वृत्तेर्विलोपादपयातित्ते सैन्यम् ।
पलायते शून्यकरस्य मित्रं
राज्येन किं कोशविवर्जितस्य ॥ SRHt 113.1 (a. Kalāvilāsa), SSSN 134.1 an. (or) Kalāvilāsa) (cf. Para 28.1.3) V. l. *b*. रक्षा विलो° SSSN

213. धनरहितं त्यजति जनो Kal 2.54 = JS 437.5 (a. Kṣemendra) V. l. *c* शरीरं JS; *d* महीभार: JS

214. धर्मस्य काला ज्येष्ठा Kal 10.2 = JS 431.2 (a. Kṣemendra), SH 1031 an. V. l. *a* ज्येष्टा SH.

215. नयनविकारैरन्यं Kal 3.14 = ŚP 3765 (a. Kṣemendra) (v. AP 21). Cf. BhŚ 247. V.l. *d* निजा कोश (स्व°) ŚP

216. नष्टस्वरपदगीतैः Kal 7.13 = SRHt 150.2 (a. Kalāvilāsa), SSSN 128.2 an. V. l. *b* लक्षाणि SRHt, SSSN गायको SSSN; *d* किमिति; SRHt, SSSN.

217. प्रथमं स्ववित्तमखिलं Kal 9.7 = JS 311.39 (a. Kṣemendra) V. l. *b* कुरुते (कृ°) JS, *c* स्वधनादधिकम् JS *d* विनाशयति JS वञ्चनानिपुण: JS.

218. प्रथमसमागमसुखदा Ka 4.23 = SRHt 140.15 (a. Kalāvilāsa). V. l.—

219. प्रश्न: कथा विचित्रा Kal 8.11 = VS 2364 an. V. l. *a*. विचित्रा: VS ; *b* आकृष्टि: VS ; *d* मशकदंशकाक्षेप: VS

220. मात्सर्यस्य त्याग: Kal 10.7 = JS 431.6 (a. Kṣemendra), SH 1035 ; 241* an. v.l. *a* मत्सर्यपरित्याग: Kal (var.) *b* प्रियवादित्वं SH 241*; च धैर्यम् JS, SH; *c* नैराश्यं JS, SH 1035 ; तैरार्थं SH 241*; *d* conect text to पञ्च

221. मायाप्रपञ्चसञ्चसं° Kal 5.9 = SRHt 141.19 (a. Kalāvilāsa), SSSN 128.7 an. V. l.–

222. मुण्डो जटिलो नग्नश् Kal 1.62 = ŚP 4030 (a. Kṣemendra) V. l. *d* भोगी (योगी) ŚP

223. मेरु: स्थितोऽतिदूरे Kal 8.20 = ŚP 4049 (a. Kṣemendra), (v. AP 22), SRHt 150.2 (a. Kalāvilāsa), SSSN 28.1 (a. Kalāvilāsa), (cf. fn. 158). V. l. *a* विदूरे Kal (var.) ŚP ऽतिदूरं SRHt ऽपि दूरे SSSN; *b* धिया SRHt, SSSN; भिया om. ŚP; *c* भयेन [व°] ŚP; *d* चोरणां SRHt, SSSN.

224. मोक्षस्य विवेकरति: Kal 10.5 = JS 431.5 (a. Kṣemendra), SH 1034; 240* an. V. l. *a* विवेक इति SH; *b* तृष्णाक्षयश्च सन्तोष: JS, SH; *c* सङ्गत्यागश्च लय: JS, SH; *d* परमं प्रकाशश्च JS.

225. मौनमलौल्यमयाञ्चा° Kal 10.11 = JS 431.10 (a. Kṣemendra), SH 1039; 245* an. v. l. *a* correct text to अयाञ्च° (JS, SH); तु [च] SH. *d* सुरता: [स्व°] SH; चतुषष्टि: SH 245*.

226. लेखकजातिरदुष्टा
शीतो वह्निर्निरामय: काय: ।
भिषगपि च पथ्यकारी
स्त्री च न दुष्टेत्यसम्भाव्यम् ।। SRHt 141.12 (a. Kalāvilāsa), SSSN 128.10 (a. Kalāvilāsa). (cf. Para 28.1.3).

227. लोभ: पितातिवृद्धो Kal 1.64 = SRHt 16.4 (a. Kalāvilāsa), SSSN 38.2 (a. Kalāvilāsa). V. l. *c* भ्रूकुटिरचना च विद्या SRHt, SSSN; *d* डम्भस्य SRHt.

228. लोभ: सदा विचिन्त्यो Kal 2.1 = ŚP 428 (a. Kṣemendra), RJ 1458 (10.88) (a. Kṣemendra or an.). V. l. लोभविमूढस्य ŚP लोलो मूढस्य RJ.

229. वर्जितसाधुद्विजवर° Kal 7.14 = SRHt 150.1 (a. Kalāvilāsa), SSSN 128.1 an. V.l. *b* विबुद्धाया: सकलकुटिलचरिताया: SRHt, SSSN; *c* शापोऽयं SSSN; *d* गायनभोग्यैव SRHt, SSSN; या [यत्] SSSN.

230. वर्णनदयित: कश्चिद् Kal 4.40 = ŚP 4053 (a. Kṣemendra).

231. विकत्थनैश्छन्दगृहीतचित्तै र्[1]
विटैर्विदग्धै:[2] पिशुनै: सडम्भै: ।
कायस्थसेनापतिगायनाद्यै:
कोशा: प्रणालीरिव नि:सरन्ति[3] ।। SRHt 113.3 (a. Kalāvilāsa), SSSN 135.3 (a. Kalāvilāsa), (cf. Para 28.1.3).

(1) °नैच्छन्द° SSSN; (2) विटैर्वितण्डैःपिशुनैश्च डम्भैः SSSN; (3) प्रणलैरिव निःसरन्ते SSSN.

232. विद्वान् सुभगो मानी Kal 2.56=JS 437.4 (a. Kṣemendra), SH 902;96* an. V. l. *b* विश्रुतनामा SH 902; विश्रुतकीर्तिः SH 96*; विघृतकीर्ति JS; *d* वित्तहिनास् SH 902 (scribe's error).

233. विभवेषु संविभागः Kal 10.13=JS 432.12 (a. Kṣemendra), SH 1041; 247* an. V. l. *b* मन्त्रसंशये प्रश्नः JS, SH; *c* नीचेषु [नि°] कलीदशकम् SH 1041.

234. शक्तविरोधे गमनं Kal 10.12=JS 432.11 (a. Kṣemendra), SH 1040; 246* an. V. l. *a* शक्तिविरोधे JS, SH; *b* तत्प्रणोतिर् SH 246*; वीर्यम् JS; *d* धै (र्यं° om.) SH 1040.

235. शतवेधी सिद्धो मे Kal 9.8=JS 431.38 (a. Kṣemendra). V. l. *a* शक्तवेदी मे सिद्धः JS; *b* सहस्रवेदी JS; *d* म° कृ° रू° tr. JS.

236. शुचिदम्भः शमदम्भः Kal 1.59=SRHt 16.3 (a. Kalāvilāsa), SSSN 38.1 (a. Kalāvilāsa); V. l. *a* श्रुतदम्भः (°डम्भः SRHt) SSSN, SRHt; *b* समाधिडम्भश्च SRHt; तु [न] SRHt, SSSN; नैते SRHt, SSSN; शतांशस्य SRHt, SSSN.

237. शौर्यमदो भूजदर्शी Kal 6.6=SRHt 207.18 (a. Kalāvilāsa), SSSN 164.20 an. V. l. *a* भुजमदो श्री SSSN (*contra metrum*); *b read* दर्पणादिदर्शी, *d* विभवमदस्त्वेव SRHt, SSSN.

238. सत्त्वप्रशमतपोभिः Kal 2.3=ŚP 432 (a. Kṣemendra). V. l. *a* सत्यप्रश° ŚP; *b* सत्यघनैः ŚP; *d* correct to किराटानाम्.

239. सत्सङ्गः कामजयः Kal 10.8=JS 431.7 (a. Kṣemendra), SH 1036; 242* an. Read *b* गुरुसेवनं.

240. सन्ध्यावन्दनवेलायां मुक्तोऽहमिति मन्यते ।
खण्डलण्डुकवेलायां[1] दण्डमादाय धावति ॥ SRHt 15.1 (a. [?] Kalāvilāsa). (cf. Para 28.1.3).

(1) खण्डलड्डुकवेलायां SRHt (var.). (v. JOR [Madras] 13.297).

241. सहसैव दूषयन्ति Kal 8.3 = SRHt 150.1 (a. Kalāvilāsa), SSSN 128.2 an. V. l. *a* दूषयति यः SSSN; *b* उपगतच्छायम् SSSN.

242. स्नेहार्थी बन्धुजनः Kal 2.45 = SRHt 203.10 (a. Kalāvilāsa), SSSN 135.7 (a. Kalāvilāsa), SMS 9758. V. l. *a* कार्यार्थी SRHt, SSSN.

B. *CATURVARGASAṀGRAHA* (cf. Paras 26; 28.2.1).

243. अन्धः स एव श्रुतवर्जितो यः Catu° 1.8 = VS 3031 (a. Kṣemendra), SMS 1680. V. l. *a* श्रुतिवर्जितो VS; *b* षण्ढः VS.

244. अहो तृष्णा वेश्या सकलजनतामोहनकरी Catu° 4.13 = VS 3263 (a. Kṣemendra), SMS 4141. V. l. *d* कुटिलः VS

245. कान्ताया विलद्विलासहसितस्वच्छांशवश्चामरं Catu° 3.10 = VS 2249 (a. Kṣemendra), SMS 9446, V. l. *a* विकसद्धि° VS; *c* °स्वरचारुकान्ति VS.

246. चित्तं वातविकासिपांसुसचिवं रूपं दिनान्तातपं Catu° 4.23 = Kavi *ad* 5.1 (63) (a. mama Caturvargasaṁgrahe), SMS VII. V. l—

247. धर्मः शर्म परत्र चेह च नृणां धर्मोऽन्धकारे रविः Catu° 1.3 = VS 3030 (a. Kṣemendra) V. l.–

248. नासादितानि वनवासदृढव्रतेन Catu° 3.11 = VS 2250 (a. Kṣemendra). V. l.—

249. निन्द्यं जन्म प्रमोहस्थिरतरतमसां यन् मनुष्यत्वहीनं Catu° 1.5 = VS 3029 (a. Kṣemendra). V. l.–

250. प्राणानां परिरक्षणाय सततं सर्वाः क्रियाः प्राणिनां Catu° 1.13 = VS 3033 (a. Kṣemendra) V. l.–

251. भोगे रोगभयं सुखे क्षयभयं वित्तेऽग्निभूभृद्भयं Catu° 4.7 = Auc *ad* 16 (43) (a. mama Caturvargasaṁgrahe). V. l.–

252. मान्यः कुलीनः कुलजात् कलावान् Catu° 1.26 = Kavi *ad* 5.1 (59) (a. mama Caturvargasaṁgrahe) V. l.–

253. लक्ष्मीर्दानफला श्रुतं शमफलं पाणिः सुरार्चाफलश् Catu° 1.19 = VS 3034 (a. Kṣemendra). V. l.—

254. शीलं शीलयतां कुलं कीलयतां सद्भावमभ्यस्यतां Catu° 1.20 = VS 3035 (a. Kṣemendra). V. l.–

255. सत्यं वाचि दृशि प्रसादमयता सर्वाशयाश्वासिनी Catu° 1.11 = VS 3032 (a. Kṣemendra). V. l *a* प्रसादपरता VS; *b* भ्राम्यन्ति जीवाः परे VS.

C. CĀRUCARYĀ (cf. Paras 26; 28.3.1)

256. अत्युन्नतपदारूढः Cār 57 = ŚP 1522 (a. Kṣemendra), SH 1286 (a. Kṣemendra), NIsam 56 an. SMS 701 = VCsv 31.4. V. l. *a* अत्युन्नतपदं प्राप्तः VCsv; *c* प्राप्य ŚP.

257. अद्वेषपेशलं कुर्यान् Cār 24 = NIsam 25 an., SMS 1019 V. l.–

अन्ते संतोषपदं विष्णुं Cār 99. See व्याकुलोऽपि

258. अर्थिभुक्तावशिष्टं यत् Cār 7 = NIsam 8 an., SMS 3002. V. l.–

259. अल्पमप्यवमन्येत Cār 49 = NIsam 48 an., SMS 3194. V. l.—

260. अविस्मृतोपकारः स्यान् Cār 25 = NIsam 26 an., SMS 3412. V. l.–

261. आपत्कालोपयुक्तासु Cār 72 = NIsam 70 an., SMS 4897. V. l.–

262. ईर्ष्या कलहमूलं स्यात् Cār 12 = NIsam 13 an., SMS 6240. V.l.–

263. औचित्यप्रच्युताचारो Cār 51 = NIsam 50 an., SMS 8239. V. l.–

264. कुर्यात् तीर्थाम्बुभिः पूतम् Cār 71 = NIsam 69 an. SMS VI. V. l.—

265. कुर्याद् वियोगदुःखेषु Cār 40 = NIisam 42, SMS VI. V. l.—

266. कुर्यान् नीचजनाभ्यस्तां Cār 31 = ŚP 1514 (a Kṣemendra), SH 1279 (a. Kṣemendra), NIsam 32 an., VP 9.130 an., SMS VI V. l. *b* यञ्चं SH, NIsam; *c* बलिप्रार्थनया ŚP, SH; °याज्ञापरः Cār (var.) °यञ्चापरः NIsam; *d* लघुतां ŚP; लघुतं SH,

267. कुर्वीत संगतं सद्भिर् Cār 15 = NIsam 16 an., SMS VI. V. 1.–

268. क्षिपेद् वाक्यशरांस्तीक्ष्णान् Cār 29 = ŚP 1512 (a. Kṣemendra), SH 1277 (a. Kṣemendra), NIsam 30 an., SMS VI. V. 1. *a* °शरान्घोरान् ŚP, SH; *b* °विषप्लुतान् ŚP, SH. *c* °रुषा om. SH; *d* °कुल° om. SH.

269. गुणस्तवेन कुर्वीत Cār 35 = NIsam 36 an., SMS VII. V. 1.—

270. गुणेष्वेवादरं कुर्यान् Cār 36 = NIsam 37, SMS VII. V. 1.—

271. गुरुमाराधयेद् Cār 67 = NIsam 65 an., SMS VII. V. 1.–

272. जपहोमार्चनं कुर्यात् Cār 8 = NIsam 9 an., SMS VIII. V. 1.–

273. जराग्रहणतुष्टेन Cār 17 = NIsam 18 an., SMS VIII. V. 1.—

274. तीव्रे तपसि लीलानाम् Cār 39 = ŚP 1516 (a. Kṣemendra), SH 1281 (a. Kṣemendra), NIsam 40 an., SMS IX (cf. Para 28.3.2). V. 1.—

275. त्यजेन् मृगव्यव्यसनं Cār 28 = NIsam 29 an., SMS IX. V. 1.–

276. त्यागे सत्त्वनिधिः कुर्यान् Cār 19 = NIsam 20 an., SMS IX. V. 1—

277. दम्भारम्भोद्धतं धर्मं Cār 21 = ŚP 1510 (a. Kṣemendra), SH 1275 (a. Kṣemendra), NIsam 22 an., SMS IX. V. 1. *a* °रम्भोद्धुरं कर्मं ŚP, ŚH, *b* न चरेद् ŚP.

278. दानं सत्त्वमितं दद्यान् Cār 18 = ŚP 1508 (a. Kṣemendra), SH 1274 (a. Kṣemendra), NIsam 19 an., SMS X. V.1. *a* सत्त्वाश्रितं ŚP; सत्यश्रितं SH; *b* पश्चात्तापवान् भवेत् ŚP, SH.

279. न कदर्यतया रक्षेल् Cār 46 = NIsam 45 an. V. 1.–

280. न कुर्यात् परदारेच्छां Cār 10 = ŚP 1506 (a. Kṣemendra), SH 1272 (a. Kṣemendra), NIsam 11 an., IS 3201. V. 1. *c* सीतार्थी ŚP, SH; *d* विहरथः (?) SH.

281. न कुर्यादभिचारोग्र° Cār 91 = ŚP 1526 (a. Kṣemendra), SH 1290 (a. Kṣemendra). V. 1. *a* °चरोग्रां SH; *b* वश्यादिकुहकक्रियाम् (विश्या° SH) ŚP, SH; *cd* °कृत्याभिचारसमये ŚP, SH.

282. न कुर्वीत क्रियां कांचिद् Cār 4 = NIsam 5 an. V. l.—

283. न क्रोधयातुधानस्य Cār 41 = ŚP 1518 (a. Kṣemendra) (var.), SH 1283 (var.), NIsam 41 an. V. l. *a* क्रोधं SH; *b* भीमाभिच्छेद्विधेयताम् (°धीयताम् SH) ŚP, SH; *c* निपीतभ्रातृरुधिरः (निपाय्तपात्रै° SH) ŚP, SH; *d* प्राप निन्दां वृकोदरः ŚP, SH.

284. न जातूल्लङ्घनं कुर्यात् Cār 32 = NIsam 33 an. V. l.—

285. न तीव्रतपसां कुर्याद् Cār 53 = NIsam 52 an. V. l.—

286. न तीव्रदीर्घवैराणां Cār 65 = NIsam 63 an. V. l.—

287. न त्यजेद् धर्ममर्यादाम् Cār 13 = NIsam 14 an. V. l.–

288. न नित्यकलहाक्रान्ते Cār 54 = NIsam 53 an. V. l.–

289 न पुत्रायत्तमैश्वर्यं Cār 80 = ŚP 1524 (a. Kṣemendra), SH 1288 (a. Kṣemendra). V.l. *b* कुर्यादार्यः कथंचन ŚP, SH; *c* पुत्रार्पितः SH.

290. न बन्धुसंबन्धिजनं Cār 33 = NIsam 34 an. V. l.–

291. न मद्यव्यसनी क्षीब; Cār 11 = ŚP 1507 (a. Kṣemendra), SH 1273 (a. Kṣemendra), NIsam 12 an. V. l *a* मद्यसनैः ŚP, SH; क्रूरः (क्षी°) SH; *b* विप्लवम् ŚP, SH; *d* °हरणैः ŚP, SH.

292. न लोकायतवादेन Cār 56 = ŚP 1521 (a. Kṣemendra), SH 1285 *bis* (a. Kṣemendra), NIsam 55 an. V. l. *b* नास्तिकः स्याददैवतः ŚP, SH.

293. न विवादमदान्धः स्यान् Cār 34 = NIsam 35 an. V. l.—

294. न संचरणशीलः स्यान् Cār 9 = NIsam 10 an. V.l.–

295. न सतीनां तपोदीप्तं Cār 66 = NIsam 64 an. V. l.—

296. न सत्यव्रतभङ्गेन Cār 14 = NIsam 15 an. V. l.—

297. न स्वयं संस्तुतिपदैर् Cār 27 = NIsam 28 an. V. l.—

298. नात्यर्थमर्थार्थनया Cār 37 = NIsam 38 an. V. l.—

299. नासेव्यसेवया दघ्याद् Cār 22 = Nısam 23 an. V. l. *a* दद्याद् Nısam.

300. नोत्तरस्यां प्रतीच्यां वा Cār 6 = ŚP 1505 (a. Kṣemendra), SH 1271 (a. Kṣemendra), Nısam 7 an. V. l. *d* दारितः (पा°) ŚP, SH.

301. परप्राणपरित्राणपरः Cār 23 = Nisam 24 an. V. l.—

302. परेषां क्लेशदं कुर्यान् Cār 30 = ŚP 1513 (a. Kṣemendra), SH 1278 (a. Kṣemendra), Nisam 31 an., IS 3974. V. l. *a* परेषां ŚP, SH; *b* पैशून्यं प्रभुप्रियं SH; *c* पैशुन्येन SH.

303. पुण्यपूतशरीरः स्यात् Cār 3 = Nısam 4 an. V. l. *a* पुण्यपूतः शरीरः Nısam.

304. प्रभुप्रसादे सत्याशां Cār 55 = ŚP 1520 (a. Kṣemendra), SH 1285 (a. Kṣemendra), Nisam 54 an. V. l. *a* विश्वासं [स°] ŚP, SH; *b* कुर्यान् संनिभे SH (*contra metrum*); *c* भिक्षिप्तः (नि° क्षि° SH) ŚP, SH; *d* हि (ऽपि) ŚP; °क्षोऽपि SH.

305. बह्वन्नाशनलोभेन Cār 60 = Nısam 59 an., V. l. *a* बह्वन्ना° Nısam.

306. ब्राह्मणान् नावमन्येत Cār 20 = ŚP 1509 (a. Kṣemendra), Nisam 21 an., IS 4509. V. l. *c* गतः कोपाद् (ब्र°) ŚP; *d* ब्रह्मणस्य परीक्षितः ŚP.

307. ब्राह्मे मुहूर्ते पुरुषस् Cār 2 = ŚP 1504 (a. Kṣemendra), SH 1270 (a. Kṣemendra), Nısam 24 an., V. l. *c* पश्य प्रातः प्रबुद्धं हि ŚP, SH; *d* श्रयति ŚP, SH.

308. भक्तं सक्तं हितं रक्तं Cār 43 = ŚP 1517 (a. Kṣemendra), SH 1282 (a. Kṣemendra), Nisam 44 an., IS 4515. V. l. *a* भक्तं रक्तं सदा सक्तं ŚP, SH; शक्तं [स°] Nısam, शोकशल्याकुलो° ŚP; शोकपर्याकूलो° SH.

309. मातरं पितरं भक्त्या Cār 16 = Nisam 17 an. V. l.—

310. यत्नेन शोषयेद् दोषान् Cār 61 = Nisam 60 an. V. l—

311. वक्तैः कुरतरैर्लुब्धैर् Cār 38 = ŚP 1515 (a. Kṣemendra), SH 1280 (a. Kṣemendra), Nısam 39 an., IS 5902 V. l. *b* प्रतिसंगतिः SH.

312. वर्जयेदिन्द्रियजयी Cār 52=ŚP 1519 (a. Kṣemendra), SH 1284 (a. Kṣemendra), NIsam 51 an. V. l. *a* इन्द्रियजये (°य SH) ŚP, SH; *b* निर्जये [वि°] SH; निर्जने [वि°] ŚP, *c* in Cār (Kṣ [RP] should read प्रद्युम्न.

313. वसु देयं स्वयं दद्याद् Cār 68=NIsam 66 an.

314. विडम्बयेन् न वृद्धानां Cār 63=NIsam 63 an.

315. विद्योद्योगी गतोद्वेगः Cār 44=NIsam 43 an.

316. वेश्यावचसि विश्वासी Cār 48=NIsam 47 an.

317. व्याकुलोऽपि विपत्पातैः Cār 99=ŚP 1527 (a. Kṣemendra), SH 1291 (a. Kṣemendra), IS 1666. V. l. *a* अन्ते संतोषदं विष्णुं Car; विपत्त्यातैः SH; *b* धन्तारमापदाम् Cār.

318. शक्तिक्षये क्षमां कुर्यान् Cār 47=NIsam 46 an., (cf. Para 28.3.2). V. l. शक्तिक्षेपे NIsam.

319. श्राद्धं श्रद्धान्वितं कुर्यान् Cār 5=NIsam 6 an. V. l.—

320. श्रीलाभसुभगः सत्या° Cār 1=NIsam 2 an. V. l.—

321. श्रुतिस्मृत्युक्तमाचारं Cār 83=ŚP 1525 (a. Kṣemendra), SH 1289 (a. Kṣemendra). V. l. *d* सत्यधर्मक्रियामुचाम् ŚP, SH.

322. संधिं विधाय रिपुणा Cār 58=NIsam 57 an. V. l.—

323. साधयेद् धर्मकामार्थान् Cār 69=NIsam 67 an. V. l—

324. स्त्रीजितो न भवेद् धीमान् Cār 26=ŚP 1511 (a. Kṣemendra), SH 1276 (a. Kṣemendra), NIsam 27 an., IS 3495. V. l. न स्त्रीजितः प्रमूढ(:) स्याद् ŚP, SH, IS.

325. स्थिरताशां न बध्नीयाद् Cār 62=NIsam 61 an. V. l.

326. स्वकुलान् न्यूनतां नेच्छेत् Cār 70=NIsam 68 an. V. l. स्वकुलन्यूनतां NIsam.

327. हिंसा क्रूरतराचारो Cār 50=NIsam 49 an. (cf. Para 28.3.2). V. l. *ab* in Cār missing; in NIsam *ab* हिंस क्रूरतराचारो/न गच्छेद् विश्वशत्रुताम्.

328. हितोपदेशं श्रुत्वा तु Cār 59=ŚP 1523 (a. Kṣemendra), SH 1287 (a. Kṣemendra), NIsam 58 an. V. l. शृणुयात् ŚP, SH; ऽपि [तु] NIsam; *b* यथांदितम् ŚP, SH; *c* भूत् [तु] ŚP, SH; *d* कौरवः शोकशल्यभाक् ŚP, SH.

D. *DARPADALANA* (cf. Paras 26; 28.4.1).

329. उक्तं परस्यामिषताम् Dar 2.6=JS 61.4 (a. Kṣemendra), SH 955; 148* (a. Kṣemendra), SMS 6288. V. l. *ab* °षतां मनुक्तं SH.

330. कविभिर्नृपसेवासु Dar 3.10=ŚP 195 (a. Kṣemendra), (v. AP 20), SMS 9110, (cf. Para. 28.4.2). V. l. *b* वित्ता° ŚP.

331. ग्रीवास्तम्भभृतः परोन्नतिकथामात्रे शिरः शूलिनः Dar 3.68=JS 51.7 (a. Kṣemendra), ŚP 207 (a. Kṣemendra), SH 360 (a. Kṣemendra), SMS VII. V. l. *b* °भ्रमिणः JS (var.) °भूताकृतेः JS; *c* °सिनो SH; *d* दृष्टा [क°] SH; नूनमपण्डितस्य JS, ŚP; मानमपण्डितस्य JS (var.).

332. नवनीतोपमा वाणी Dar 1.56=JS 446.3 (a. Kṣemendra). V. l. *c* प्रवृत्तानाम् JS; *d* एतत् प्रत्यक्षलक्षणम् JS.

333. निद्राच्छेदसखेदवान्धवजनः सोद्वेगवैद्योज्झितः Dar 2.64=JS 62.20 (a. Kṣemendra), SH 952; 145* (a. Kṣemendra). V. l. *b* पक्वक्वा° JS, SH; तन्द्राभयात् SH; *c* लग्नस्वा° SH; *d* कृपणः करोति विवशः JS; विवशः करोति कृपनः SH.

334. पण्डिताः कवयः शूराः Dar 2.30=JS 437.7 (a. Kṣemendra), SH 906 (a. Kṣemendra), SH 100* an., (cf. Para 28.4.2). V. l.—

335. यत् करोत्यरुचिं क्लेशं Dar 2.33=JS 61.3 (a. Kṣemendra), ŚP 379 (a. Kṣemendra), SH 954; 147* (a. Kṣemendra); Pad 112.48 an. (v. AAus 238 [ZDMG 25]), IS 5034. V. l. *a* करोत्यरतिक्ले° Pad; करोत्यरतिं क्ले° ŚP; *c* त° न (v. SH); *d* हृदये Pad; सः [तत्] JS, SH, Pad.

336. यदर्जितं परिक्लेशैर् Dar 2.8=JS 61.6 (a. Kṣemendra), ŚP 378 (a. Kṣemendra), SH 951; 144* (a. Kṣemendra), Pad 112.47 an., IS 5183, (v. AAus 238 [ZDNG 25]. V. l. *a* यद्यजंते JS, ŚP; यदर्ज्यंते SH, Pad; *c* तदन्ते SH, Pad; ऽन्यै SH 144*; *d* कस्यजन् SH 144*

337. ये संसत्सु विवादिन: परयश:शल्येन शूलाकुला: Dar 3.14=JS 51.8 (a. Kṣemendra); ŚP 206 (a. Kṣemendra), SH 359 (a. Kṣemendra), (v. AP 22). V. l. *a* खरवादिन: SH; JS, पूरेण SH; शूलेन शल्यकुला: ŚP शूलान्विता: JS; *b* यत्नात् JS; *c* कोपोष्णानि: JS, ŚP, SH; *d* जनोद्विजिनी JS, ŚP, जनोद्विगिनी SH.

338. रसायनी जराजीर्णश्च Dar. 3.46=JS 411.3 (a. Kṣemendra). V. l. *b* च यो [य°] JS; *d* ह्यस्य JS.

339. विद्यां प्राप्य कृतं येन Dar. 3.5=JS 411.2 (a. Kṣemendra). (cf. Para 28.4.2) V. l.—

340. वीणेव श्रोत्रहीनस्य Dar. 3.51=JS 61.2 (a. Kṣemendra), SH 953; 146* (a. Kṣemendra), V. l. *d* श्री कदर्यस्य [वि° स्त°] JS, SH; निःफला SH 953.

341. शीलं नैव बिभर्ति कीर्तिविमले धत्ते न धर्मे धियं Dar. 3.13=JS 412.9 (a. Kṣemendra) V. l. कीर्तिममलां JS; *b* गिरा JS; *d* °पाठ° JS

342. शीलं परहितासक्तिर् Dar 3.24=JS 411.5 (a. Kṣemendra) (cf. Para 28.4.2) V. l.—

343. स्पृहणीया सतां तावद् Dar 3.7=JS 411.4 (a. Kṣemendra). V. l. *a* सती JS.

E. *DAŚĀVAVATĀRACARITA* (°*STUTI*) (cf. Paras 26; 28.5)

344. आदिमत्स्य: स जयताद् Daśā 3=JS 27.66 (a. Kṣemendra), SMS 4730 V. l. *b* श्वासोल्लासितैर् JS; *c* ग° वि° tr. JS.

F. *DEŚOPADEŚA* (cf. Para 26; 28.6.1)

345. अहो बत खल: पुण्यैर् Deśo° 1.9=VS 334 (a. Kṣemendra) SMS 4163. (cf. Para 28.6.2) V. l.—

346. खचित्रमपि मायावी Deśo 1.16=VS 338 (a. Kṣemendra), SMS VI. V. l.—

347. खल: सुजनपैशुन्ये Deśo 1.10=VS 335 (a. Kṣemencra), SMS VI. V. l. *c* श्रुतिमांल्लोके VS.

348. खलेन धनमत्तेन Deśo 1.17=VS 339 (a. Kṣemendra), SMS VI. V. l.—

349. जिह्वादूषितसत्पात्रः Deśo 1.7 = VS 333 (a. Kṣemendra), SMS VIII V. 1.—

350. भगदत्तप्रभावाढ्या Deśo 4.5 = JS 312.47 (a. Kṣemendra), Kavi *ad* 5.1 (40) (a. mama Deśopadeśe) V. 1. *a* °प्रभावाद्या JS ; *b* कटस्वना JS Kavi.

351. मायामयः प्रकृत्यैव Deśo 1.12 = VS 337 (a. Kṣemendra). V. 1.—

352. सत्साधुवादे मूर्खस्य Deśo 1.11 = VS 336 (a. Kṣemendra). V. 1.—

353. सदा खण्डनयोग्याय Deśo 1.5 = VS 332 (a. Kṣemendra). V. 1.—

G. *BṚHATKATHĀMAÑJARĪ* (cf. Para 26 ; 28.7.1).

354. अकृत्रिमविलासङ्गम् Bṛ 9.2.126-7 = JS 279.19 (a. Kṣemendra), SMS 105.

355. अङ्गीकरोति[1] प्रथमं यथाजातमनित्यता[2] ।
धात्रीव जननी पश्चात्तदा[3] शोकस्य[4] कः क्रमः[5] ॥ SRHt 263.14 (a. Bṛhatkathā), JS 448.12 (a. Śrī Harṣa), Sama क 70, Alm 163 = Nāgānanda 4.8. H (HJ 4.67 etc.), SMS VI. (cf. Para 28.7.2),
(1) क्रोडीकरोति all texts with the exception of SRHt ; (2)यद JS, Nāgā°, H (var.) ; (3) तथा JS, Nāgā°, H (var.) ; (4) लोकस्य H (var.) (5) श्रमः JS (var.)

356. अतिक्रान्तमतिक्रान्तम् अनागतमनागतम् ।
वर्तमानसुखभ्रान्तिर् नवा भोगिदरिद्रयोः । । SRHt 269.21 (a. Bṛhatkathā), SMS 533. (cf. Para. 28.7.5)

357. अदाता पुरुषस्त्यागी स्वधनं त्यज्य[1] गच्छति ।
दातार[2] कृपण[3] मन्ये मृतो[4]ऽप्यर्थं न मुञ्चति ॥ SRHt 17.14 (a. Bṛhatkathā) and 215.8 (a. Sṛāgāraprakāsā), ŚP 468 (a. Vyāsa), Vyās 28 an. Vyās (C) 26). Vyās (S) 26), SuM 5.15 an., KK 30 an., IS 2745, SMS 823 = Cr, 33. (cf. Para 28.7.2)
(1) धनं संत्यज्य Cr, SRHt 215.8, Cr (var.), ŚP, Vyās, SuM, KK ; (2) दाताद्वरं Cr (var.) ; (3) कृणां Cr (var.) ; (4) मृते Cr (var.).

358. अधमे संगता लक्ष्मीर् नोपभोगाय कस्यचित् ।
कर्दमे पतिता छाया सहकारतरोरिव ॥ SRHt 42.35 (a. Bṛhatkathā), SMS 1044. (cf. Para 28.7.5).

359. अनङ्गेनाबलासङ्गाज् Bṛ 11.1=JS 130.1 (a. Kṣemendra), ŚP 3076 (a. Kṣemendra), (v. AP 19), SMS 1197=Ratirahasya. (cf. Paras 28.7.3; 28.7.4)

360. अनित्यं[1] परमं[2] रूपं जीवितं[3] द्रव्यसंचयः[4] ।
आरोग्यं[5] प्रियसंवासो[6] गृध्येदेषु न[7] पण्डितः[8] ॥ SRHt 263.23 (a. Bṛhatkathā), SPR 452.12 (a. MBh), Bahud 9,1S 290=MBh [MBh (Bh) 3.2.45; 11.2.15; 12.317.14; MBh (R) 3.2.46; 11.2.25; 12.205.4; MBh (C) 3.93; 11.70; 12.7463; 12.12495) (v. SS (OJ) 390, Ślt (OJ) (cf. Para 28.7.1)

(1) अस्थितं or अस्थिरं or अनित्य° MBh (var.); यौवनं MBh (var.), SPR; यज्वनं MBh (var.); (3) जी° यौरमं (for परमं) tr. MBh (Bh) 11.2.15; जीवनं MBh (var.), Bahud; (4) द्रव्यमेव च or द्रवसंयुत or दिव्यसंचयः or द्रव्यसंचया (°य) MBh (var.); द्रव्यसंचयाः रत्न° व्यय° धन° ययं य° MBh (var.); (4) ऐश्वर्यं MBh (var.); (5) प्रियसंवादो (°संवासा) or प्रियसंसर्गो or सर्वसंवादो MBh (var.); प्रियसंभाषा Bahud; (6) गृध्येनैतेषु or न गृध्येत्तेषु or गृध्येन्न ह्येषु or गृध्येत्रेषु or गृध्यत्तेषु or न मध्येषु न or गृध्मेदेषु or गृध्येत्तत्र (युज्ये°; मुह्ये°) MBh (var.); SPR (7) पण्डिताः MBh (var.)

361. अप्यभीष्टा[1] न लभ्यन्ते संत्यक्ता न त्यजन्ति च ।
वासना इव संसारे मोहनैकपराः स्त्रियः ॥ SRHt 139.9 (a. Bṛhatkathā), SSSN 206.3 an,, SMS 2136 (cf. Para 28.7.5)
(1) °भी° om. SRHt; अप्यन्विष्टा SSSN.

362. अभ्यासरहिता विद्या Bṛ 2.89=SRHt 139.1 (a. Bṛhatkathā), SSSN 205.1 an., SMS 2385. (cf. Para 28.7.4). V. 1. *b* निरुद्योगा SRHt, SSSN; *c* वेशयोग्याश्च SRHt, SSSN; *d* °मङ्गना SRHt, SSSN.

363. अशाश्वतमिदं सर्वं चिन्त्यमानं हि भारत ।
कदलीसंनिभो लोकः समो ह्यस्य न विद्यते ॥ SRHt 263.21 (a. Bṛhatkathā), SMS 3485. (cf. Para 28.7.5)

364. अश्रान्तिर्बन्धुतां धत्ते कष्टं नष्टस्य नश्वरः ।
स्कन्धेन पङ्गुना पङ्गुर् नहि वर्त्मनि नीयते ॥ SRHt 262.6 (a. Bṛhatkathā), SMS 3532. (cf. Para 28.7.5)

365. असतामुपभोगाय दुर्जनानां विभूतयः ।
पिचुमन्दः फलाढ्योऽपि काकैरेवोपभुज्यते ॥ SRHt 42.36 (a. Bṛhatkathā), SSSN 37.12 an, SMS 3670. (cf. Para 28.7.5).

366. आशापिशाचिकाविष्टः पुरतो यस्य कस्यचित् ।
वन्दते निन्दति स्तौति रोदिति प्रहसत्यपि ॥ SRHt 224.7 (a. Bṛhatkathā), SSSN 173.7 (a. Bṛhatkathā), NBh 299 an., SMS 5437. (cf. Para 28.7.5).

367. ईर्ष्ययैव समुद्विग्नाः पुरुषद् विष्टचेतसः[1] ।
अतिसक्ताः पलायन्ते श्रीधृतिरमृतिकीर्तयः ॥ SRHt 75.4 (a. Bṛhatkathā), SMS 6239. (cf. Para 28.7.5).

(1) दुष्टचेतसः suggested reading.

368. एतावदेव पर्याप्तं भिक्षोरेकान्तशायिनः ।
न तस्य म्रियते कश्चिन् म्रियते सोऽस्य कस्यचित् ॥ SRHt 269.18 (a. Bṛhatkathā), SMS 7929 (*a* in MBh (Bh) 3. 32. 31) .(cf. Para 28.7.5).

369. कामजेषु प्रसक्तो हि व्यसनेषु महीपतिः ।
वियुज्यतेऽर्थकामाभ्यां[1] क्रोधजेष्वात्मनैव यः[2] ॥ SRHt 75.2 (a. Bṛhatkathā), SSSN 70.2 (a. Manu), SMS 9598=Mn 7.46, (cf. KN 1.39), Nītikalpataru of Kṣemendra 82.3. (cf. Para 28.7.2).

(1) ऽर्थधर्माभ्यां Mn ; (2) तु Mn.

370. कायः संनिहितापायः[1] संपदः पदमापदाम्[2] ।
समागमाः सापगमाः सर्वमुत्पाति[3] भङ्गुरम्[4] ॥ SRHt 263.15 (a. Bṛhatkathā), VS 3299 an., Sama क 32, IS 1664, SMS 9687=P (PT 2.164, PTem 2.146, PS 2.81, PN 1.77, (PP 2.194, Pts 2.177, PtsK 2.192, PRE 2.92, Old Arabic 3.210), H (HJ 1.224 etc.), (cf. Ru 125), SMS 9687. (cf. Para 28.7.2)

(1) संनिहितोपायः IS ; (2) परमापदः PS ; क्षणभङ्गुराः PtsK ; (3) उत्पादि VS Sama, P,H, उत्पाद° (°त°) PT, PTem ; (4) सर्वेषामेव देहिनाम् PtsK ; सर्वं पर्यन्तभ° VS

371. क्षेत्रं त एव पुण्यस्य Bṛ 9.1.531=SRHt 234.9 (a. Bṛhatkathā), SMS VI, (cf. Para 28.7.4) V. l. *a* तदेव SRHt.

372. खलेषु सत्सु निर्याता वयमार्जयितुं[1] गुणान् ।
इयं सा तस्करग्रामे रत्नक्रयविडम्बना ॥ SRHt 40.8 (a. Bṛhatkathā), VS 345 (a. Bhaṭṭa Vallabha), SMS VI. (cf. Para 28.7.5).
(1) वयमर्जयितुं VS.

373. गतं शोचति को नाम यः प्रातः[1] शोच्यते परैः[2] ।
छिन्नहस्तो विहस्तस्य कथं बध्नाति कङ्कणम् ॥ SRHt 264.25 (a. Bṛhatkathā), SSSN 243.5 an. SMS VII, (cf. Para 28.7.5).
(1) स प्रायः SSSN; (2) बुधैः SSSN.

374. चतुर्भिरुह्यते यत्तत् सर्वशक्त्या शरीरकम् ।
तूलायते तदेवाहंधियाध्मातात्मचेतसाम् ॥ SRHt 269.20 (a. Bṛhatkathā), SMS VII, (cf. Para 82.7.5).

375. चरितं हि सतां नित्यं दुर्जनैर्नोपहन्यते ।
रत्नदीपस्य तीव्रोऽपि न वायुर्बाधते शिखाः ॥ SRHt 35.20 (a. Bṛhatkathā), SMS VII, (cf. Para 28.7.5).

376. जयति स नाभिसरोरुह° Bṛ 9.1.303=JS 12.29 (a. Kṣemendra), SMS VIII, (cf. Para 28.7.4).V. 1. *b*. मधुकरपटलैरिवासि° JS.

377. तपोविशेषैर्विविधैः स्मृतैश्च विधिचोदितैः ।
वेदः कृत्स्नोऽधिगन्तव्यः सरहस्यो द्विजन्मना ॥ SRHt 6.6 (a. Bṛhatkathā), SMS VIII, (cf. Para 28.7.5).

378. तापपीयूषजलदस् Bṛ 9.1.515=SRHt 17.15 (a. Bṛhatkathā), SMS VIII (cf. Para 82.7.4 V. 1. *a* कोपपी° SRHt (var.), *d* निधानं SRHt

379. दातृयाचकयोर्भेदः कराभ्यामेव दर्शितः ।
एकस्य गच्छताधस्ताद् उपर्यन्यस्य[1] तिष्ठता[2] ॥ SRHt 17.10 (a. Bṛhatkathā), SSSN 28.5 (a. Bṛhatkathā), VS 2759 an., SMS IX, (cf. Para 28.7.5).
(1) उपर्यन्येन SSSN; (2) गच्छता VS

380. धर्मस्यार्थस्य कामस्य यशसो जीवितस्य च ।
अतृप्ताः पुरुषा राजन् याता यास्यन्ति यान्ति च ॥ SRHt 263.18 (a. Bṛhatkathā), VS 3306 an. (a. Vyāsamuni), (cf. Para 28.7.5).

381. निष्कामाः कामचारिण्यो Bṛ 2.92=SRHt 139.4 (a. Bṛhatkathā), SSSN 206.4 (a. Bṛhatkathā), (cf. Para 28.7.4). V. l. *a* कामहारिण्यो SRHt; *b* कुलोद्गताः SSSN; *c* नित्यापहार° SRHt, SSSN.

382. परान्नं प्राप्य दुर्बुद्धे मा प्राणेषु दयां कृथाः ।
दुर्लभानि परान्नानि प्राणा जन्मनि जन्मनि ॥ SRHt 126.4 (a. Bṛhatkathā), (cf. Para 28.7.5).

383. पल्लवग्राहि पाण्डित्यं[1] क्रयक्रीतं[2] च मैथुनम् ।
भोजनं च परायत्तं[3] तिस्रः[4] पुंसां[5] विडम्बनाः[6] ॥ SRHt 193.73 (a. Bṛhatkathā), VP 9.31 an., IS 4000.=H (HJ 1.148 etc.), (v. ShD(T) 40, SRN (T) 259, VŚ (T) 69), (cf. Para 28.7.2).

(1) खण्डं (°ण्ड) खण्डं (°ण्डं; °ण्डेषु; °ण्डेसु; °षण्डे तु) Cr; पाण्डित्य Cr (var.); (2) क्रेयक्तीतं (°त्रितं Cr [var.]) H (var.) Cr (var.); करीकृत्वा तु Cr (var.); (3) पराधीनं Cr, H; (4) त्रिभिः Cr (var.); (5) पुंसी Cr (var.); (6) विटम्बना Cr (var.); विडंबनं Cr (var.); विटम्बना (°ड°) Cr (var.); पुं° वि° tr. Cr. (var.).

384. पातितोऽपि[1] कराघातैर् उत्पतत्येव[2] कन्दुकः ।
प्रायेण हि सुवृत्तानाम्[3] अस्थायिन्यो[4] विपत्तयः[5] ॥ SRHt 34.10 (a. Bṛhatkathā), ŚP 486 an., VS 222 an., SH 1514 an., VP 1.8 an., Sa 24.117 an., SSV 406 an., SSD 2 *f* 126 an., SKG *f* 17 *b* an., IS 3886, Subh 195 an.=BhŚ 270, (cf. Para 28.7.2).

(1) पतितोऽपि पराघातैर् BhŚ (var.); (2) हृत्यनत्येव or उत्पतत्यैव BhŚ (var.); (3) साधुवृत्तानां (°त्तीनां) BhŚ; (4) आस्थायिन्यो BhŚ (var.); (5) विभूतयः BhŚ (var.).

385. पुण्यतीर्थमनायासं Bṛ 9.1.530=SRHt 230.10 (a. Bṛhatkathā), (cf. Para 28.7.4). V. l. *a* °यासं SRHt; *d* तपः SRHt.

386. प्रभूतं धनमालोक्य यो राज्ञां द्वारि तिष्ठति ।
स बद्धः सौनिकश्वेव[1] संशुष्यति[2] न दुष्यति[3] ॥ SRHt 148.10 (a. Bṛhatkathā), SSSN, 169.8 (a. Bṛhatkathā), (cf. Para 28.5.5).
(1) सैनकाश्वेव SSSN; (2) न शुष्यति SSSN; (3) न पुष्यति SSSN.

387. प्रहसन्ति विषादिन्यौ हृष्टाः शोचन्ति हेलया[1] ।
राागिण्य इव निघ्नन्ति कश्चित्तं वेत्ति योषिताम् ॥ SRHt 139.5 (a. Bṛhatkathā), SSSN 206 5 an., (cf. Para 28.7.5).

(1) लीलया SSSN.

388. महतो जनसार्थस्य गन्तव्यं प्रति गच्छतः ।
एकश्चेत् त्वरितं याति का तत्र परिदेवना ॥ SRHt 264.24 (a. Bṛhatkathā), (cf. Para 28.7.5).

389. मांसासृक्पूयविण्मूत्रस्नायुमज्जास्थिसंहतौ ।
देहे चेत् प्रीतिमान् मूढो भविता नरकेऽपि सः ॥ SRHt 269.19 (a. Bṛhatkathā), (cf. Para 28.7.5).

390. मृगतृष्णेव मृगया मृगानिव नराधिपान् ।
हरन्ति पतयन्त्याराच्[1] छ्वभ्रेष्विव विपत्तिषु ॥ SRHt 75.5 (a. Bṛhatkathā), SSSN 70.6 an., (cf. Para 28.7.5).
(1) पातयन्त्याराच् (or पार°) SRHt.

391. मृगयाक्षो[1] दिवास्वप्नः[2] परिवादः स्त्रियो मदः ।
तौर्यत्रिकं वृथाटाद्या[3] कामजो दशको घण ॥ SRHt 75.1 (a. Bṛhatkathā), SSSN 69.1 (a. Manu)=Mn 7.47, Nītikalpataru of Kṣemendra 82.4 (v. Vi. 3.50), (cf. Para 28.7.2).

(1) मृगयाक्षा SRHt; some texts of Ma; (2) दिवास्वापः SSSN; वृथाट्या च Mn; ·वृथायाश्चा Nītikalpataru) (Nītikalpataru 82.4.

392. यथा काष्ठं च काष्ठं च समेयातां[1] महोदधौ[2] ।
समेत्य[3] च[4] व्यपेयातां[5] तद्वद्[6] भूतसमागमः ॥ SRHt 263.17 (a. Bṛhatkathā), VS 3287 an; SSkṛ 57 an. IS 5093= MBh [MBh (Bh) 12.28.36, 12.168.15, 13 App.15 1.3945-6), MBh(R) 12.28.36; 12.174.16, MBh(C) 12.868-9, [12.6471-2], R [R (Bar) 2.98.25, R (B) 2.105.26, R (C) 2.105.26, R (G) 2.114.17 R (Kumbh) ? 105.26, R (L) 2.119.12, Cr 802, H (HJ 4.72 etc.), (v. SS (OJ) 490, ShD (T) 66, JSAIL 30.85; 31.5; 24.106), (cf. Para 28.7.2).

(1) समेयातां Cr (var.); (2) महर्णवे R; महोदधम् or महादधौ Cr (var.); (3) समेत or सम्मत्य H (var.); (4) तु R (var.); (5) व्यतीयतां MBh (var.), Cr (var.); (6) एवं Cr (var.); कालमासाद्य कञ्चन or स्थित्वा किंचित् क्षणान्तरम् R (var.)

393. यथा भारं दृढस्थूणं जीर्णं भूत्वावसीदति ।
तथावसीदन्ति नरा जरामृत्युवशंगताः ॥ SRHt 263.13 (a Bṛhatkathā). (cf. Para 28.7.5).

394. ययोश्चित्तेन[1] वा[2] चित्तं[3] नैभृत्येन[4] च नैभृतम्[5] ।
समेति[6] प्रज्ञया प्रज्ञा[7] तस्य मैत्री न जीर्यति[8]॥ SRHt 108.11 (a. Bṛhatkathā)= MBh (Bh) 5.39.34, (cf. para 28.5.2).
(1) योयं or यो यः MBh (var.); वित्ते° or वृते MBh (var.); (2) वे or वै MBh (var.); ((3) निभृतं or वा वित्तं (वृत्तं) MBh (var.) (4) नैभृत्यं or नैश्चल्यं or नैवृत्तं or निभृतं MBh (var.); (5) नैभृत नैभृतेन वा (tr) MBh (निभृतेन or निवृत्तेन or च) MBh (var.) (6); समेत्य MBh (var.); (7) प्रज्ञां MBh (var.); (8) जीर्यते MBh.

395. यस्मात्तु व्यसनं राज्ञस् त्वनुमोदन्ति शत्रवः ।
तदसह्यतरं दुःखं मन्यन्ते[1] मरणादपि ॥ SRHt 75.3 (a. Bṛhatkathā), SSSN 70.5 an., (cf., Para 28.7.5).
(P) मृग्यन्ते SSSN (var.).

396. यस्य स्यान् मृत्युना सख्यं यो वा स्यादजरामरः ।
तस्यैतद्युज्यते · क्तुमिदं[1] मे श्वो भविष्यति ॥ SRHt 263.19 (Bṛhatkathā), (cf. Para 28.7.5).
(1) वक्तुमिदं (?)

397. यस्यान्नपानपुष्टाङ्गः कुरुते धर्मसंचयम् ।
अन्नस्य दातुस्तस्यार्धं कर्तुश्चार्धं न संशयः ॥ SRHt 17.9 (a. Bṛhatkathā), SSSN 28.4 (a. Bṛhatkathā.), (cf. Para 28.7.5).

398. रात्र्यां रात्र्यां[1] व्यतीतायाम्[2] आयुरल्पतरं[3] यथा[4] ।
गाधोदके[5] मत्स्य इव[6] सुखं[7] विन्देत कोविदः[8] ॥ SRHt 263.22 (a. Bṛhatkathā), IS 5781=MBh (MBh (Bh) 12.169.11, MBh (R) 12.175.11, MBh (C) 12.6532, (cf. Para 28.7.2).
(1) रात्रौ रात्रौ or अहोरात्र्यं or यस्यां रात्र्यां or रात्र्यां रात्र्यं MBh)var.); (2) अतीतायाम् MBh (var.); (3) अन्यतरं MBh (var.); (4) यदा or सदा or तदा or यथा MBh; (5) गाधोदके or गाढो° or अगाधो° MBh (var.); (6) गाधोदकेन मत्यस्य MBh (var.); (7) धृतिं MBh (var.); (8) कस्तदा (or नरः or परः) MBh.

399. वरं तस्करसम्बन्धः सुजनैः[1] सह सङ्गमात् ।
तस्करो हि[2] हरत्यर्थं साधुस्तु हृदयं हरेत् ॥ SRHt 34.9 (a. Bṛhatkathā) or an., (v. JOR (Madras) 13.297), SSSN 34.7 an., Vyās 82 an. Vyās (C) 92, Vyās (S) 98). (cf. Para 28.7.2).
(1) साधुभिः Vyās. (2) ऽपि Vyās.

400. वरमश्रीकता लोके नासमानसमानता ।
इतीव कुमुदोद्भेदात्[1] कमलं मुकुलायते[2] ॥ SRHt 127.11 (a. Bṛhatkathā), SSSN 151.10 an., (cf. Para 28.7.5).
(1) or °भेदः SRHt; (v. ABORI 53.148); (2) कुमुदयते SSSN.

401. वरमुन्नतलाङ्गूलात् सटाधूननधूसरात् ।
सिंहात् पादप्रहारोऽपि[1] न सृगालाधिरोहणम् ॥ SRHt 127.12 (a. Bṛhatkathā), SSSN 151.11 an., (cf. Para 28.7.5).
(1) पद° SSSN

402. व्यालाः[1] सुखेन सेव्यन्ते वातोद्धूताश्च[2] वह्नयः ।
न तु नित्यमदाध्माता राजानः कुटिलाशयाः ॥SRHt 67.29 (a. Bṛhatkathā), SSSN 54.17 (a. Bṛhatkathā), (cf. Para 28.7.5).
(1) व्याळाः SRHt; व्यामः SSSN (var.); (2) °भूताश्च SSSN.

403. शक्तिवैकल्यनम्रस्य[1] निःसारत्वाद् बलीयसः[2] ।
जन्मिनो मानहीनस्य तृणस्य च समा गतिः ॥ SRHt 129.3 (a. Bṛhatkathā; cf. JOR (Madras),13.300), SSSN 152.2 an., IS 6344=Kir 11.59, PP 1.81, PtsK 1.119, (cf. Para 28.7.2).
(1) शक्तिर् SSSN; (2) °त्वाल्लघीयसः Kir, P.

404. शरन्मृगः शुक्कमिव त्वचं वृद्ध इवोरगः ।
पक्षी वोन्मथितं फलं बन्धमुज्झति तत्त्ववित् ॥ SRHt 269.22 (a. Bṛhatkathā), (cf. Para 28.7.5).

405. संयोगाश्च वियोगाश्च[1] जातानां[2] प्राणिनां ध्रुवाः[3] ।
बुद्बुदा इव तोयेषु[4] भवन्ति न भवन्ति च ॥ SRHt 263.20 (a. Bṛhatkathā), SSSN 243.4 an.=MBh (MBh (Bh) 12.27.28, MBh (R) 12.27.29, MBh (C) 12.827), (cf. Para 28.7.2).
(1) संयोगा विप्रयोगाश्च SSSN, MBh; (संयोग° or संयोगाद्; विप्रयोगन्ता MBh (var.), but also as above); (2) जातीनां MBh (var.); (3) ध्रुवम् MBh (or as above or ध्रुवः or ध्रूवा), SSSN; (4) लोकेषु MBh (var.).

406. सर्वशास्त्रप्रमथनी सर्वोपायविनाशनी ।
अप्रमत्ता प्रमत्तानां नृणां जागर्त्यनित्यता ॥ SRHt 262.4 (a- Bṛhatkathā), (cf. Para 28.7.5).

407. सुवर्णगिरिकर्णिके तरलतारकाकेसरे Bṛ 9.1.1=JS 24.46 (a. Kṣemendra), SH 116 (a. Kṣemendra). (cf. Para 21.7.4). V .l *a* सुवण° JS (printing error); °कर्णिके JS, SH; *b* °पत्राष्टके JS, SH; *c* प्रथमनायकः JS; *d* वलितनाल° JS, SH.

408. सुवृत्तस्यैकरूपस्य परप्रीत्यै कृतोन्नतेः[1] ।
साधोः स्तनयुगस्येव पतनं कस्य तुष्टये ॥ SRHt 34.8 (a. Bṛhatkathā or an., cf. JOR (Madras) 13.297, SSSN 34.6 an., (cf. Para 28.7.2).

(1) घृतोन्नतेः SSSN (or as above); घृतोन्नतैः SSSN (var.).

409. स्त्रीषु कुर्वन्ति विश्वासं क्रीडन्ति फणिभिः सह[1] ।
राजानमपि सेवन्ते अहो साहसिका नराः ॥ SRHt 148.9 (a. Bṛhatkathā), SSSN 169.7 (a [?] Bṛhatkathā), (cf. Para 28.7.5).

(1) समम् SSSN.

410. स्मितं नृत्तं प्ररुदितं Bṛ 2.95=SRHt 139.2 (a. Bṛhatkathā), SSSN 205.2 an., (cf. Para 28.7.4). V. l. *d* वारयोषितः SRHt, SSSN.

411. स्रवन्ति[1] न निवर्तन्ते[2] स्रोतांसि[3] सरितामिव[4] ।
आयुरादाय मर्त्यानां[5] रात्र्यहानि पुनः पुनः[6] ॥ SRHt 263.16 (a. Bṛhatkathā), IS, 7264=MBh (MBh (Bh) 12.318.5, MBh (R) 12.331.5, MBh (C) 12. 12516; MBh (Bh) 13 App. 15 *l.* 4058-9. (cf. Para 28.7.2).

(1) संस्रन्ति or श्रवन्ति or स्रंसन्ति or स्तुवन्ति or श्रमन्त or अवन्ति MBh (var.); (2) निवर्तन्ते MBh; निवर्तंत MBh (var.); (3) श्रोतांसि MBh (var.); (4) असि [इव] MBh (var.); (5) मृत्यानां or भूतानां MBh (var.); (6) पुनः on. MBh (var.) (*contra metrum*).

H. BAUDDHĀVADĀNA (KALPALATĀ) or AVADĀNAKALPALATĀ.
(cf. Para 26; 28.8)

412. क्षीबस्येवाचलस्य[1] द्रुतहृतहृदया जम्बुकी कण्ठसक्ता
रक्ताभिव्यक्तकामा कमपि नखमुखोल्लेखमासूत्रयन्ती ।
आस्वाद्यास्वाद्य यून: क्षणमधरदलं दत्तदन्तव्रणाङ्कं
लग्नानङ्गक्रियायामियमतिरभसोत्कर्षमाविष्करोति ॥ Auc *ad* 17·8 (47) (a. mama Bauddhāvadānakalpalatā.
(1) क्षीबस्यैव° Auc (var.).

413. तारुण्येन निपीतशैशवतया सानङ्गशृङ्गारिणी
तन्वङ्ग्या सकलाङ्गसङ्गमसखी भङ्गिर्नवाङ्गीकृता ।
नि:संरम्भपराक्रम: पृथुतरारम्भाभियोगं विना
साम्राज्ये जगतां यया विजयते देवो विलासायुध: ॥ Auc *ad* 38 (10S) (a. mama Bauddhāvadāna(kalpa)latā), SMS VIII.

414. दिवि भुवि फणिलोके शैशवे यौवने वा
जरसि निधनकाले गर्भशय्याश्रये वा ।
सहगमनसहिष्णो: सर्वथा देहभाजां
नहि भवति विनाश: कर्मण: प्राक्तनस्य ॥ Auc *ad* 30 (86) (a. mama Bauddhāvadānakalpalatikā), SMS IX.

I. SEVYASEVAKOPADEŚA (cf. Paras 26; 28.9).

415. द्वारे रुद्धमुपेक्षते कथमपि प्राप्तं पुरो नेक्षते Sevya° 54=VS 3238 (a. Kṣemendra).

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[The numbers refer to the paragraphs of the text. The numbers after V refer to Part V "Bibliography and Abbreviations."[1]

1. For instance Aalto P V. 2 [SRN(Mo)] see chapter V. Part I Anthologies. Abbreviation SṚN(Mo).

INDEX

OF QUATATIONS OF KṢEMENDRA'S VERSES AND VERSES ATTRIBUTED TO KṢEMENDRA

BOOK REVIEWS

Śrīmad Bhāgavatam—First Canto-Part one (Chapters 1-7) with a short Sketch of Lord Caitanya Mahāprabhu, and with the original Sanskrit Text, its Roman Transliteration, Synonyms, Translation and Elaborate Purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder—Acharya of the International Society for Krishna Consciousness. Published by the Bhaktivedanta Book Trust, Los Angeles, California. PP. XVII+472 (Price not mentioned).

Reviewed by Dr. B. N. Puri, Formerly Professor of Ancient Indian History and Archaeology, University of Lucknow, Lucknow.

Śrīmad-Bhāgavatam, an epic, philosophical and literary classic, holds a prominent place in India's voluminous wisdom. This timeless and immortal heritage of Indian acumen could be traced to the Vedas, which originally preserved through oral tradition were first put into writing by Śrīla Vyāsadeva, the 'literary incarnation of God'. After compiling the Vedas, Srīla Vyāsadeva was inspired by his spiritual master to present their profound essence in the form of *Śrīmad-Bhāgavatam*. As the ripened fruit of the tree of Vedic literature, their *magnum opus* is the most complete and authoritative exposition of Vedic knowledge—it begins with the definition of the ultimate source. It is a bonafide commentary on the *Vedānta-Sūtra* by the same author and it gradually develops into nine Cantos up to the highest State of God realization, while the tenth one deals directly with the transcendental activities of the Personality of God-head Śrī Kṛṣṇa. The book is complete in twelve Cantos, each independent of the other, but one will be unable to capture the effects of the Tenth Canto without going through the first nine Cantos.

The present edition of *Śrimad Bhāgavatam* (containing only the first Canto, Part one—chapters 1-7) first begins with a long introduction by the learned editor His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda in which he traces the life and teachings of Lord Caitanya, the preacher of *Śrimad-Bhāgavatam*. An interesting feature of the great *Saṅkirtana* Movement was

drawing of the pathans to the Vaiṣṇava cult. It is, of course, historical fact that during Hisang Shah of Bengal joined the band of devotees chanting Hare Kṛṣṇa. Rūpa Gosvāmī and Sanātana Gosvāmī were his most important disciples. In the words of the Lord, pure devotional service must be freed from all desires for sense gratification, fruitine aspirations and culture of monistic knowledge.

The long introduction is followed by Chapters one to seven. The first one deals with Questions by Sages, beginning with the purpose of the Gāyatrī Mantra, Parameśvara—the Supreme, Glories of the name of God etc. The next chapter covering Divinity and Divine Service after offering obeisances to the Spiritual Master and the Lord; defines the Absolute Truth, and the Process of its realization, Lord Śrī Kṛṣṇa or Vāsudeva being all in all, and His all-pervasive nature. Kṛṣṇa, as the source of all incarnations, is the theme of the Third chapter with short descriptions of various incarnations. Lord Kṛṣṇa is the original personality of God-head (*Kṛṣṇas tu Bhagavān svayam*) who incarnates to protect the theists (*mṛḍayanti yuge yuge*). Self-realization means seeing the Lord (*iti tat brahma-darśanam*). *Śrīmad Bhāgavatam* is the cream of Vedic literatures and histories of the Universe (*sarva-veda-itihāsānām sāraṁ sāraṁ samuddhṛtam*).

The next chapters deal with Appearance of Sri Nārada, (Chapter IV), his instructions on *Śrīmad Bhāgavatam* for Vyāsadeva, (Chapter V), Conversation between Nārada and Vyāsa (Chapter VI) and the Son of Droṇa punished (Chapter VII). The need for preaching *Śrīmad Bhāgavatam*, a boon to the layman, the miraculous act of hearing *Bhāgavatam*, imports of Bhakti Yoga, effects of Bhakti-Yoga are some of the important topics covered in these chapters. There are several Appendices relating to the Author, Reference, Glossary, Sanskrit Pronunciation Guide, Index of Sanskrit Verses and General Index. The work is profusely illustrated with more than twenty coloured photographs depicting scenes from the *Bhāgavatam*.

The great pioneer work of His Divine Grace A. C. Bhaktivedanta Swāmi Prabhupāda, tracing spiritual descent from Caitanya Mahāprabhu, has generated a feeling of veneration and devotion towards Lord Kṛṣṇa in the world at large, culminating in the setting up neo-Vrindāvana in the hills of west Virginia, besides centres at other places and the magnificent Krisna Balarāma temples at Śrīdhāma Mayapura in West Bengal and at Vrindavana itself. At a time when the entire world is surcharged with suspicion and hatred with a mad race for neuclear weapans, and sometimes one feels that the very existence of the world is at stake, the great Hindu spiritual heritage

can well-nigh serve as a panacea for worldly sufferings. The lust for material advancement must give place to a zest for internal peace for which Bhaktism offers the surest way for steering clear through the seemingly, shoreless ocean of existence, enabling the devotee to mingle his self with the Lord.

BHAGAVADGĪTĀ—AS IT IS (Abridged edition) with translation and elaborate purports by His Divine Holiness A. C. Bhaktivedanta Swāmi Prabhupāda (Published by the Bhakti Vedānta Book Trust) International Society for Kṛṣṇa consciousness, Los Angeles, California. PP. XXXV+330 (Price not mentioned).

Reviewed by Dr. B. N. Puri, Formerly Professor of Ancient Indian History and Archaeology, University of Lucknow, Lucknow.

Bhagavadgītā is the essence of Indian Vedic wisdom, and one of the great, philosophical and spiritual classics of the world. Coming to us in the form of a dialogue at the battle field between Lord Kṛṣṇa, the Supreme personality of God-head and his intimate friend and devotee Arjuna who wavers between duty and attachment, this spiritual testament in eighteen chapters, covers all aspects of life and its philosophical problems. The way to God-realization through *Jñāna* or knowledge, *Bhakti*—devotion, and *Yoga*—duty is properly projected and explained. In fact, the three paths to God-realization are not exclusive in character; they are inter-connected and inter-linked, and one can not do without the other. As a scripture, this 'Song of Lord Celestial' is incomparable. The essence of all the scriptures is to be found in it. It is, in fact, the store-house of all knowledge, and the *Gītā* is rightly called *sarvasāśtramayi*—a 'compendium of all scriptures'. It alone should be sung, read, recited, studied, taught, pondered and assimilated properly..It is equally suggested that there is no need for studying anything else when *Gītā* has emerged directly from the lotus lip of Viṣṇu[1]. Its primary aim is to lead the *jīva*, merged in the ocean of existence due to ignorance, to the realization of God.

With this object in view the *Gītā* prescribes the means, through which

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1. *Gītā-sugītā kartavyā kimanaiḥ śāstrasaṅgrahaiḥ/*
Yā svyaṁ padmanābhasya mukhapadmād viniḥsṛtā//

man can realize God even when scrupulously following his worldly avocation and performing his duties. The two paths prescribed for this are that of knowledge or *Sāṅkhyayoga*, and that of *Yoga* or *Karmayoga*. When a man worships God recognising him as one with him, it is called the path of knowledge, but when it is carried on in terms of his duty, it is comprised in the *Yoganiṣṭa* or 'the path of action'..But, above all, devotion (*Bhakti*) has been allotted the highest place and the principal means to God-realization. Devotion, however, forms part of Yoga. The follower of the path of knowledge, finding all objects as illusory or unreal, no longer claims himself to be the doer of those actions[1]. Constantly identifying him self with the all-pervading spirit of God, who is Truth, Consciousness and Bliss, rolled into One, he ceases to recognise any else than God[2]. The follower of Yoga being equipoised in success and failure, and renouncing attachment, and the desire for fruit, performs all actions at the command of the Lord[3]. Resigning himself to God in thought, word and deed he practises with faith and reverence, constant meditation on His Divine form, along with His names, virtues and glory.. This path of Yoga is not divorced from Devotion. In fact, the *Karmayoga* is dominated by devotion, the offering of action to God, and performing action for the sake of God.

The *Gītā* discusses at length the paths of Devotion, Knowledge and Action. The Lord, however, exhorts Arjuna to follow the path of Action with special emphasis on Devotion[4]. In some *śloka*-s he is asked to take to action alone[5] but there too Devotion is implied. The beginning and end of the discourse are also marked by a spirit of self-surrender, as is evident from Arjuna's statement[6] in which the word *prapannam*—having taken refuge is significant. So also the scripture ending with the Lord asking Arjuna to resign all duties to Him[7] endorces that spirit. This is to be read in the context of an earlier assertion in the same concluding chapter in which the Lord asks Arjuna not to abandon one's duty even though it may be tainted with blemish[8]. Further, the *Karmayogī* who depends on Me, attains My grace the eternal, imperishable state, even though performing all actions[9].

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1. *naiva kiñcit karomīti yukto manyeta tattvavit*. II.8.
2. XII.30.
3. II.47-51.
4. III.30: VIII.7; XII.8 etc.
5. II.48, 50; III.8-9.
6. *Kārpaṇyadoṣopahatasvabhāvaṁ* II.7 etc.
7. *Sarvadharmān parityajya māma-ekaṁ śaraṇaṃ vraja*—XVIII.66.
8. *sa doṣamapi na tyajet*. XVIII.8.
9. *Matprasādādāpnoti śāśvataṁ padamavayayaṁ*. XVIII.56.

While the truth about Devotion and Knowledge is revealed in detail, the secret of action is equally explained in a wider context. The whole of chapter III bristles with exhortations to Action. Without performing action man does not attain actionlessness or perfection in *Jñānayoga*[1]. He who performs action disinterestedly, controlling the mind and senses, is the best of man[2]. 'Action is superior to inaction'[3], and he who enjoys objects without performing his duty is a thief[4]. In performing one's duty one's mind should not be deluded by egotism (*ahaṅkāra-vimūḍhātmā*), and the doer has the right only in his action and not in its results[5]. Equanimity is the dominant note of the *Gītā*. The use of the compound, *samaduḥkha-sukham-dhīram*, 'balance in joy and sorrow[6] is equally necessary for one desiring immortality. One has to show dexterity in action (*Yogaḥ karmasu kauśalam*).

The *Yoga* of the *Gītā* is a progressive and multiple process. There is no loss in attempted failure. Every sincere effort is a gain in itself. Its study involves some form of discipline in life. Control of the senses and purity of conduct, unselfish performance of duties in a detatched manner and without caring for the results, control of mind with the elimination of passions that disturb it, periodically turning it inwards for silent, concentrated meditation and finally surrendering to God's Grace are some of the practical suggestions which could help man in realizing God. The *Gītā* serves as a lamp that lights our path in darkness. We cast our own shadows on our path in spite of the lamp in our hands. The way of the chequered world is one of light and shadow. Still holding the light we carry, we may be able to steer our way clear through this path of ignorance and delusion. As pointed out in the *Gītā*, there is nothing like waste of effort in this, nor is there any danger of retrogression by reason of short-comings in practice. Even a little of *Dharma* saves men from the great evil[7].

The present edition of the *Bhagavadgītā*—the jewel of India's spiritual wisdom by His Divine Grace A. C. Bhaktivedanta Prabhūpāda, the world's foremost Vedic scholar and teacher, and the current representative of an unbroken chain of spiritual masters—is brought out with a comprehensive

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1. III.4.
2. III.7.
3. *Karma jyāyo hi-akarmaṇaḥ.* III.8.
4. *yo bhuṅkte stena eva saḥ* III.12.
5. *karmaṇyevādhikāraste mā phaleṣu kadācana.* II.47.
6. II.15.
7. *svalpam-api-asya dharmasya trāyate mahato bhayāt.* II.40.

commentary on the eighteen chapters entitled: Observing the armies on the battlefield of Kurukṣetra, contents of the *Gītā* summarised, *Karmayoga*, Transcendental Knowledge, *Karma-yoga*, Action in Kṛṣṇa consciousness, *Sāṅkhya-yoga*, Knowledge of the Absolute, Attaining the Supreme, the Most confidential knowledge, the Opulence of the Absolute, the Universal Form, Devotional Service, Nature, the Enjoyer and Consciousness, the three modes of Material Nature, the *Yoga* of the Supreme Person, The Divine and Demoniac Natures, the Divisions of Faith, and Conclusion—the Perfection of Renunciation. The book is profusely illustrated with 56 coloured pictures with several appendices concerning the Author, References, Glossary, Personalities in the *Gītā*-Pronunciation Guide and General Index. The printing is superb on fine glossy paper and deserves to be the priceless possession of every one who seeks inspiration from this Song of the Lord Celestial.

SAṄGĪTA-RATNĀKARA of Śārṅgadeva, Sanskrit Text and English Translation with Comments and Notes. Vol. I Treatment of Svara, Translated by Dr. R. K. Shringy, M. A., Ph.D. under the supervision of Dr. (Miss) Prem Lata Sharma. Motilal Banarsi Dass, Varanasi, First Edition: 1978. PP. L+450. Price Rs. 100.00.

Reviewed by Dr. J. P. Sinha, Deptt. of Sanskrit and Prakrit Languages, University of Lucknow, Lucknow.

Saṅgītaratnākara of Śārṅgadeva is a well-known treatise on music. It touches upon the views of all the ancient writers on music and by its comprehensive treatment it has attained almost the first place in whole of the music literature. It is not only a compilation of the older works, but proceeds on original definitions and discussion.

Saṅgītaratnākara consists of seven chapters (*Adhyāya*-s) and each chapter is divided into sections (*Prakaraṇa*-s). The first chapter known as *Svaragatādhyāya* is divided into eight *Prakaraṇa*-s, viz., *Padārthasaṅgraha-Prakaraṇa*, *Piṇḍotpatti-prakaraṇa*, *Nāda-sthāna-śruti-svara-jāti-kula-daivata-ṛṣi-chhanda-rasa-prakaraṇa*, *Grāma-mūrcchanākrama-tāna-prakaraṇa*, *Sādhāraṇa-prakaraṇa*, *Varṇa-alaṅkāra-prakaraṇa*, *Jāti-prakaraṇa* and *Gīti-prakaraṇa*. The second chapter known as *Rāgavivekādhyāya* is divided into two sections, viz., *Grāmarāga-uparāga-rāga-bhāṣā-vibhāṣā-antarabhāṣāviveka-prakaraṇa* and *Rāgāṅgādi-nirṇaya-prakaraṇa*.

The third *Prakīrṇādhyāya* deals with the definitions of *Vāggeyakara*-s, *gāyana-bheda*, *Śabda-bheda* etc., *śārīra-lakṣaṇa* etc., *gamaka*, *sthāya* and *ālapti*. The fourth *Prabandhādhyāya* deals with the definitions of *gīta* and its division into *gāndharva* and *gāna*; constituents of *prabandha*; description of individual *prabandha-s*, *guṇa* and *doṣa* of *gīta*. The fifth chapter known as *Tālādhyāya* deals with the *Mārga tāla*-s; *gītaka*-s, *deśī tāla*-s and *pratyaya* of *deśī tāla*-s. Chapter VI *Vādyādhyāya* deals with the structure, modes of playing and the compositions pertaining to *tata*, *suṣira*, *avanaddha* and *ghana vādya*-s. Elements of nṛtta, dance forms and treatment of nine *rasa*-s form the subject matter of the chapter VII known as *Nartanādhyāya*.

Śārṅgadeva enumerates the following four reasons for writing his *Saṅgītaratnākara*—

> *Jijñāsūnāṁ ca vidyābhirgadārtānaṁ rasāyanaiḥ/*
> *adhunā'khilalokānāṁ tāpatrayajihīrṣayā*[1]*//*
> *Śāśvatāya ca dharmāya*[2] *kīrtyai*[3] *niḥśreyasāptaye*[1]*/*
> *āviṣkaroti saṅgītaratnākaramudāradhīḥ//* Ś. R. 1.1.13-14

1. *Akhilānāṁ tāpatrayajihīrṣayā*—to liberate everyone from the three kinds of pains—physical, psychological and natural calamities.
2. *Śāśvatāya dharmāya*—to uphold the eternal law (virtue).
3. *Kīrtyai*—for attaining fame.
4. *Niḥśreyasāptaye*—for achieving liberation.

Śārṅgadeva has mentioned several authorities on musicology who preceded him. The prominent amongst them are Bharata, Dattila, Mataṅga, Bhoja, Abhinavagupta, Someśvara, Nānyadeva and Jagadekamalla. Śārṅga-deva has drawn liberally upon their views. *Saṅgītaratnākara* in its turn has influenced other works on musicology, viz., *Saṅgītadarpaṇa*, *Saṅgītasārāmṛta*, *Saṅgītasāra* and *Saṅgītasudhākara*.

The present English translation the of *Saṅgītaratnākra* is based on the Adyar edition of the Sanskrit Text published by the Adyar Library and Research Centre of Theosophical Society, Madras in 1943. While claiming originality and novelty in the translation, the learned translator observes that 'the trans-lation does not follow the traditional *Śloka*-wise order, rather it is presented in convenient paragraphs that naturally comprehend a complete idea or explained it conceptually...the text in Sanskrit is immediately followed by trans-lation which in its turn is followed by the comments, and the comments are followed by notes, all of which run concurrently as far as possible. The substance of the two Sanskrit commentaries of Kallinātha and Siṁhabhūpāla as printed in the Adyar edition of *Saṅgītaratnākara* has generally been incor-

porated in comments as much as it has been found possible in consonance with the modern style of presentation'

The translation is accompanied by three useful appendices as follows—

I. Parallel References from Caraka and Suśruta in the context of Human Embodiment (*Piṇḍotpatti*).

II. The Relationship of the Psycho-physical Centres to Music.

III. The Concept of *Śruti* as related to *Svara*.

The Index-cum-Glossary of Technical terms and Allied Concepts and a Half-LineŚloka—Index appended to the book have added to the merit of the work. Most of the mistakes occuring in the body of the text have been rectified in the Errata.

The translator and the Publishers deserve congratulations for presenting to the scholars a lucid English translation of an important Sanskrit text on Musicology in a nicely got up form.

VEDIC METAPHYSICS by Jagadguru Śaṅkarācārya Śrī Śrī Bharātī Kṛṣṇa Tīrthajī Mahārāja. Published by M/s. Moti Lal Banarsi Dass, Bungalow Road, Jawahar Nagar, Delhi-110007. PP. XXXV+350. Price Rs. 60.00.

Reviewed by Dr. J. P. Sinha, Dept. of Sanskrit and Prākrit Languages, University of Lucknow, Lucknow.

Vedic Metaphysics is a collection of some of the lectures delivered by His Holiness Jagadguru Śaṅkarācārya Śrī Śrī Bhāratī Kṛṣṇa Tīrthajī Mahārāja during his visit to the United States of America in year 1958 on the invitation of the Self Realization Fellowship, Los Angeles to spread the message of Vedānta. These lectures—eighteen in number—are entitled as below :

I. Purpose of American Tour.

II. India's Message of Peace.

III. World Peace.

IV. Spiritual Inquiry.

V. Light from Ancient India.

VI. Karma Yoga.

VII. India's Role in the Modern World.

VIII. Views on America.

IX. Role of Indians Abroad.

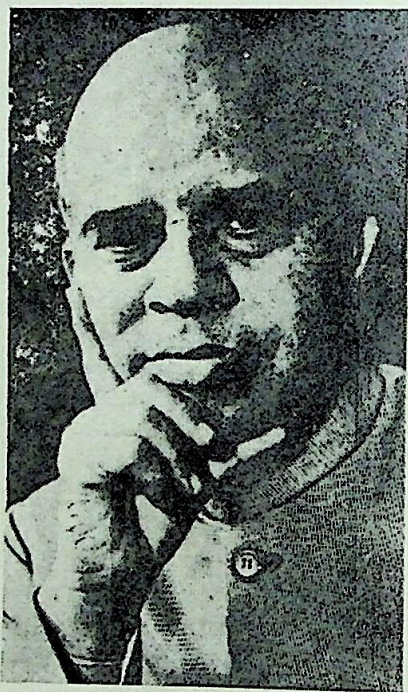
The Introductory pages contain the Preface by Sri S. I. Tripathi; World Peace Mission of Shri Jagadguru Śaṅkarācārya by Sri Sri Dayā Mātā; My Beloved Guru Deva by Smt. Manjula Devi; Extract from SRF Centre's Bulletin; Present Work; Acknowledgements and Homage to Master. The book also contains two Appendices comprising Relevant Sanskrit Texts and Highlights of the American Tour, besides the Bibliography, Glossary, Index and Corrections.

In these lectures His Holiness has made a fervent plea for world peace and unity of people. He considers intellectual freedom, and not unquestioning blind faith as the starting point of spiritual quest. In the lecture captioned 'Light from Ancient India' His Holiness has analysed the basic desires of human beings and has drawn a conclusion that all human beings share the same five basic objectives, viz. the desire to exist for ever, the desire to know everything, the desire to have happiness unmixed with pain, the desire to be free and the desire to dominate. In the lecture '*Karma Yoga*' the *Karma Mārga* has been defined to perform the duty with sincerity and purity of heart, leaving the results of the performance of duty to God. In 'India's Role in the Modern World' His Holiness has dwelt upon the essential unity of all religions. He considers science and religion as complementary and not mutually exclusive in his 'Views on America'. Speaking on the 'Role of Indians Abroad' His Holiness has impressed upon them to be true to the Indian tradition of considering the world as one's family. Dwelling upon the 'Practical Methods of World Peace' he has emphasised upon the basic unity of all religions and the futility of war based on religious differences which are more apparent than real. In the T. V. Interview His Holiness has answered the questions on variety of topics such as Hindu–Muslim problem, Women's place in Hindu society and true religion. While speaking on the Vedic Mathematics he has supplied lucid step-by-step explanation of a few mathematical operations covered in the demonstrations. In his lecture 'Karma and

other Paths of Yoga' the Śaṅkarācārya has narrated the secret of three paths of *Sādhanā* i.e. *Karma*, *Bhakti* and *Jñāna* and has explained how they converge to one goal of self-realisation. In the 'Vedic Metaphysics' the saint-scholar has brought the Vedānta to the level of the common man. The lecture gives the essential teachings of the Advaita Vedānta in a nutshell and in a language that can be understood even by a lay man. Speaking on the 'Bhakti Yoga and Divine Mother' His Holiness has examined the pitfalls and difficulties of the *Karma Yoga* and *Jñāna Yoga* and has put forward *Bhakti Yoga* as the infallible path to God for most of the people. The last two lectures styled as 'World Peace' and 'The Spiritual Approach to World Peace' contain a spiritual approach of the saint-yogi to the problem of World Peace.

His Holiness Jagadguru Saṅkarācārya Sri Bhāratī Kṛṣṇa Tīrtha of Purī was in line with the saint-philosophers like Vivekananda who had spread the message of spiritualism to the masses groaning under the burden of power and pelf and who were absolutely ignorant of the higher values of life as their vision was dazed by materialism. These lectures, though addressed to the American audience, convey a message to the entire humanity.

The authorities of Self Realisation Fellowship, Los Angeles (U.S.A.) have done great service to the humanity at large by making these lectures available for publication and M/s. Moti Lal Banarsi Dass have only maintained their long tradition in bringing them out in the form of the present book which is so nicely got up to catch the eye of the reader even at the first sight.

Dr. V. Raghavan

August 22, 1908 April 5, 1979

OBITUARY

We regret to announce the sad and sudden demise of three eminent scholars of Sanskrit and Indology, viz., Prof. V. Raghavan, Prof. C. Hooykaas and Prof. J. A. B. van Buitenen. Besides being the savants of Sanskrit and Indian Culture and doyens in their respective fields, they were closely associated with the activities of the Akhila Bharatiya Sanskrit Parishad, Lucknow (India) as its Sammānya Pāriṣadas and were readily available to it for help and guidance. In their death the world of Sanskrit has become poor. For the Ṛtam it is a personal loss, as it has been deprived of their seasoned advice, mature guidance and deep wisdom for ever. The Ṛtam mourns their death and prays for the eternal peace to their departed souls. It offers its heart-felt and sincere condolences to the bereaved families.

Prof. Dr. V. Raghavan

Prof. V. Raghavan, who expired on April 5, 1979 in Madras was born on August 22, 1908 in Tiruvaru, Distt. Tanjore, Tamil Nadu. He joined the University of Madras in the year 1939 and served it in various capacities till 1968, when he retired as Professor and Head of the Department of Sanskrit. Prof. Raghavan's was a distinguished and eventful career. Some of the landmarks in his career are as under:

1969-70: Fellow of the Nehru Foundation, New Delhi.

1972: Academic Chairman of the First World Sanskrit Conference, Ministry of Education, New Delhi.

1973: Elected President of the International Association of Sanskrit Studies in Paris; presided and conducted the second and third Conferences of the above Association in Turin and Paris in 1975 and 1977 respectively.

Participated in the International Congress of Orientalists at its sessions at New Delhi, Canberra (Australia), Paris and Mexico.

Participated in international seminars in India as well as in outside countries, including U.S.; travelled widely for lecturing, teaching, visiting musuems and Mss. Libraries in the whole of Europe, U.S., Nepal, Ceylon, Canada, Mexico, Japan and countries of South East Asia, Mauritius and Australia.

Honorary Member of the Ecole Francaise de' Extreme Orient, Paris and the Academy of Sciences of Vienna and recipient of the Gold Medal for distinguished research from the Noble Order of St. Martin, Vienna.

Had been connected with almost all the Universities in India in his own field of Sanskrit and Indological studies; had been a Member of the Sanskrit Commission of the Government of India and the Central Sanskrit Board for the promotion of Sanskrit in the Ministry of Education, had also been member of the several committees of the Ministry of Education and Culture, Information and Broadcasting; was a Member of the National Commission for operation with UNESCO.

Had been a Member of the National Academy of Letters (Sahitya Akademi) and its Convenor for Sanskrit and Editor of its Sanskrit Journal *Saṁskrita Pratibhā*. Similarly, he had been a Member of the Indian Academy of Music, Dance and Drama (Sangeet Natak Akademi) and all its Sub-Committees; had taken leading part in the formulation of its programme in the last quarter of the century; had been honoured by the Sahitya Akademi with the prize for the best book of research and by the Sangeet Natak Akademi with the award of the Fellowship of the Akademi.

Had been writing considerable amount of original poems and plays in Sanskrit for which he had received not only titles but also two first prizes from the Governments of two Indian States, Uttar Pradesh and Madhya Pradesh for his new Sanskrit play in 10 acts.

Had published about 100 books, big and small—editions, translations, expositions, historical accounts etc. One of his publications, *Indian Heritage*, was sponsored by the UNESCO. A major official undertaking of his was a comprehensive catalogue of Sanskrit and Allied manuscripts preserved in collections all over the world, published through the Madras University. Two other noteworthy publications of his are: *Sanskrit and other Allied Indian*

Studies in Europe and *Sanskrit and other Allied Indian Studies in U. S.* As a result of his tour in South East Asian countries he had published a book on the *Rāmāyaṇa in Greater India* and had presided over the Second International Rāmāyaṇa Seminar in Delhi and was connected with the editing of its papers.

Had been actively associated with the Madras Music Academy as its Secretary and Editor of its Journal and other publications for the past four decades. Over 20 books and 45 volumes of this Journal were brought out by him; had also been the Secretary-Correspondent of the Balasarasvati's Classical Bharata Nāṭya School. On Music and Dance he had published many articles and books, the largest one among these being a 14th cent. Sanskrit classic on Indian dance.

In 1953 participated on of behalf of the Government of India in the UNESCO Conference on Music Education in Brussels. In August 1976 he participated in Manila in the International Music Rostrum and International Seminar on Performance of Music and Dance. His paper at this Seminar was published by the Documentation Centre of UNESCO in Teheran, Iran functioning under the aegis of the UNESCO.

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Prof. Dr. Christiaan Hooykaas

Prof. C. Hookaas who expired in a road accident in the Hague on August 13, 1979 was born on December 26, 1902 in Amersfoort (Netherlands). He published several volumes on the old Balinese and Old Javanese studies. Some of his notable writings are: *The Old–Javanese Rāmāyaṇa Kakawin,* with special reference to the problem of interpretation in kakawins; *The Old-Javanese Rāmāyaṇa Kakawin*, an exemplary kakawin as to form and content; *Āgama Tirtha; Sūrya–Sevana; Stuti and Stava* (together with Dr. T. Goudriaan); *Kāma and Kalā; Balinese Bauddha Brahmans* and *Cosmogony and Creation in Balinese Tradition.* Besides, he had published many articles in English and Dutch.

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Prof. Dr. JAB von Buitenen

Prof. JAB van Buitenen expired on September 21, 1979 at the age of 51 in Champaign (Illinois), U.S.A. Prof. Buitenen was born in the Netherlands and received his doctorate degree from Utrecht University in the year 1953. He joined the University of Chicago in the year 1959, where he was the George V. Bobrinsky distinguished service professor in the Department of South Asian Languages and Civilization, of which he was Chairman for ten years. He edited and translated three volumes of the great epic *Mahābhārata* and was working on the fourth of seven volumes at the time of his death.

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पृष्ठ ३९ + ३०९, डबल डिमाई साइज़, मोनो छपाई, फुल-क्लाथ बाइण्डिग, आवरण, सज्जा, गेट-अप आदि सभी दृष्टियों से उत्तम तथा आकर्षक। संस्करण समाप्त।

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(२) द्वितीय भाग—'सूर्य का अधोगमन' हिन्दी रूपान्तरकार : श्री पुरुषोत्तम लाल श्रीवास्तव।

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२७. **अभिनन्दकृतं रामचरितम्** Edited with the help of all available material by Dr. (Mrs.) Aruna Gupta with an elaborate and critical introduction by the same scholar and several appendices and indices.

२८. **धर्मशास्त्रकोश :** A trilingual (Sanskrit, Hindi and English) Dictionary of technical terms occuring in the Smṛtis.

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बिक्री के नियम

१. इस सूचीपत्र में निर्दिष्ट मूल्यों में डाक-व्यय या रेल भाड़ा सम्मिलित नहीं है।

२. रेल से भेजी जानेवाली पुस्तकों पर साधारणतः रु० ३.५० बन्धन व्यय लिया जायगा।

३. पुस्तक-विक्रेताओं को रु० ५००.०० तक के एककालिक क्रयादेश पर २५ प्रतिशत, रु० ५००.०० से रु० १०००.०० तक के एककालिक क्रयादेश पर ३० प्रतिशत तथा उससे अधिक के एककालिक क्रयादेश पर ४० प्रतिशत कमीशन दिया जायगा।

४. शिक्षा-संस्थाओं तथा सार्वजनिक पुस्तकालयों को सभी प्रकाशनों पर १२.५० प्रतिशत कमीशन दिया जायगा।

५. अन्य फुटकर खरीदारों को २० रु० से अधिक मूल्य की पुस्तकें खरीदने पर ६.२५ प्रतिशत कमीशन दिया जायगा।

६. "ऋतम्" और "अजस्रा" के वितरकों को उनके साधारण अङ्कों पर १५ प्रतिशत तथा पिछले अङ्कों पर २५ प्रतिशत कमीशन दिया जायगा।

७. रु० ५००.०० या उससे अधिक के एककालिक आदेश पर रेल भाड़ा और बन्धन-व्यय नहीं लिया जायगा।

८. सरकारी संस्थाओं तथा प्रतिष्ठित ग्राहकों को माल भेजने के पश्चात् बिल भेजने की व्यवस्था है, अन्यथा पुस्तकें केवल बैंक द्वारा अथवा वी०पी० से भेजी जातीं हैं।

९. बिलों का भुगतान नगद अथवा लखनऊ के किसी बैंक में भुन सकने वाले ड्राफ्ट या चेक द्वारा होना चाहिये, अन्यथा देय धनराशि में रु० ५.०० जोड़कर भुगतान करना होगा।

१०. "ऋतम्" और "अजस्रा" ग्राहकों तथा वितरकों को डाकप्रमाणकाधीन साधारण डाक द्वारा भेजी जायेंगी। रजिस्ट्री डाक द्वारा इन्हें प्राप्त करने के इच्छुक ग्राहकों तथा वितरकों को रजिस्ट्री के निमित्त हर बार रु० २.५० अतिरिक्त भेजना होगा।

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(प्रारूप—चार)

१. प्रकाशन का स्थान— अखिल भारतीय संस्कृत-परिषद्, महात्मा गाँधी मार्ग, हजरतगंज, लखनऊ–२२६००१

२. प्रकाशन की कालिकता— षाण्मासिक

३. मुद्रक (१) नाम—श्री विश्व मोहन
(२) राष्ट्रिकता—भारतीय
(३) पता—स्मार मुद्रक, ११७, नजीराबाद, लखनऊ–२२६००१

४. प्रकाशक (१) नाम—श्री गोपाल चन्द्र सिंह
(२) राष्ट्रिकता—भारतीय
(३) पता—बी० १८९, सेक्टर ए०, महानगर, लखनऊ–२२६००६

५. सम्पादक (१) नाम—डा० जगदम्बाप्रसाद सिनहा
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(३) पता—सी० १, युनिवर्सिटी कॉटेज, गोकरन नाथ रोड, लखनऊ–२२६००७

६. स्वामी का नाम और पता— अखिल भारतीय संस्कृत-परिषद्, महात्मा गाँधी मार्ग, हजरतगंज, लखनऊ–२२६००१
(इसमें कोई हिस्सेदार नहीं है)

मैं, गोपाल चन्द्र सिंह, एतद्द्वारा घोषित करता हूँ कि ऊपर दिये हुए ब्योरे मेरे पूर्णतम ज्ञान और विश्वास के अनुसार सत्य हैं।

(ह०) गोपाल चन्द्र सिंह
प्रकाशक
(अखिल भारतीय संस्कृत-परिषद्
लखनऊ की ओर से।)